

MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION
MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

CONTENTS FOR MARCH, 1910

EDITORIAL:

The Critical Hour.....	Page 146
Porto Rican Citizenship.....	147
The Methodists in Rome.....	147
The Color Line in Cuba.....	148
Baptist Laymen.....	149
Note and Comment.....	150
From Missions' Point of View.....	181

GENERAL:

The American Baptist Mission in Burma —Rev. W. F. Armstrong.....	152
'Round the World Endeavorers at Ran- goon—Francis E. Clark, D.D.....	158
The Arenas Chapel in Porto Rico— Supt. A. B. Rudd, D.D.....	160
A Day of Prayer for the Budget.....	161
Seven Enterprises Combined— L. C. Barnes, D.D.....	162
Devotional Page.....	164
College Neighbors—George Sale, D.D.....	165
The Present Budget— Fred P. Haggard, D.D.....	173
A Short Tour in the Naga Hills— Rev. Robert B. Longwell.....	175
What a Frontier Worker Has to Face— Rev. W. H. Bowler.....	177
A Noble Life Closed— Miss Frances M. Schuyler.....	179
On the Minnesota Iron Range— W. Elwood Risinger.....	183
Midnight Evangelism.....	187
Native Delegates to the World Confer- ence.....	189

MISSIONARY PROGRAM TOPICS FOR 1910 151

ECHOES FROM THE ORIENTAL PRESS. 192

THE BAPTIST FORWARD MOVEMENT. 194

MESSAGES FROM THE WORLD FIELD:

The World Missionary Conference.....	196
From the Far Lands.....	197
From the Home Lands.....	203
Chapel Car and Colporter.....	208

CURRENT COMMENT OF THE PRESS... 210

GLEANINGS FROM ALL FIELDS..... 212

THE BOOK TABLE..... 214

FINANCIAL STATEMENTS..... 215

ILLUSTRATIONS:

The Maharaja of Jaipur, India.....	Cover
Burman Boys' School, Moulmein.....	152
Adoniram Judson.....	152
Crowd at Burman Association.....	153
D. A. W. Smith, D.D.....	154
Vinton Memorial, Rangoon.....	154
Chetpo Buddhas and Pagoda.....	155
Sulè Pagoda, Rangoon.....	156
Repairing a Ruined Pagoda.....	156
Mission School at Myingyan.....	157
Dalhousie Park, Rangoon.....	157
Karen Girls in Costume.....	159
Mission School and Jungle Chapel.....	159
The Arenas Chapel in Porto Rico.....	160
How the Neighborhood Crowds the Col- lege.....	166
Directors of the Neighborhood Union.....	167
Old Homes and New.....	168
Negro Neighborhood Seen from College.....	169
The Neighborhood Public School.....	170
Corner of Atlanta College Campus.....	171
Nagas Going to their Work, Assam.....	175
School at Kohima, Naga Hills.....	176
Mrs. John Nuveen (Portrait).....	179
A View of Mizpah, Minnesota.....	183
The Beaney of a Logging Camp.....	184
State Lumber Company's Mill.....	185
Midnight Meeting in the Frazee Mill.....	187
Pastor, Evangelist and Colporter.....	188
Rev. M. S. Bryant.....	194
Miss Charlotte E. Fuller.....	202
Men's Class and Mission School, Mounds- ville, W. Va.....	206

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FOR SUBSCRIPTION RATES SEE PUBLISHERS' PAGE

ADDRESS ALL COMMUNICATIONS TO MISSIONS, ROOM 801, 118 E. 28TH STREET, NEW YORK

The Publishers' Page



Our Aim: 100,000 Subscribers to Missions in 1910

"Pushing for One Hundred Subscribers"

Dr. Burlingame of San Francisco writes: "Missions is splendid and is calculated to make us wonder why we waited for it so long. Baptists, as you know, are few and feeble in San Francisco, but our young people are pushing a campaign for one hundred subscribers to the new journal and expect to get them."

The Cleveland Campaign

In Cleveland the campaign for one thousand subscribers moves steadily onward. On January 15th a personal letter went from President Carver of the Cleveland Association of Young People to each Young People's Society and Woman's Missionary Society in the Association, setting forth concisely the plan adopted. Sample copies have been distributed freely. In the monthly magazine of the Association ("The Cleveland Baptist") full announcement was given, with a table showing how many subscribers were needed from each church to complete the one thousand. Results are already apparent, and the prospects are most promising for a successful outcome. This plan could well be tried in other cities.

From One to Twenty-Four

In sending in a club of twenty-four subscribers from the Natick, Massachusetts, church, Deacon G. S. Woods writes that three years ago only one magazine was taken there. What percentage of increase is this? Figure it out for yourself and see!

"Excellent and Well Balanced"

Dr. C. R. Blackall, editor of *The Baptist Teacher*, has this to say after reading the January issue:

"I most heartily congratulate you on the first number of *Missions*. It is fine—excellent, well balanced, splendid! God bless you!"

A Nebraska Pastor's Rejoicing

Rev. W. R. Moon, of Harbine, Neb., writes: "Under separate cover I mailed to *MISSIONS* to-day a list with cash for ten new subscribers. This from a small new church of only forty members, and it was about the easiest thing I ever did. I have prayed for fifteen years for this day to come. 'The world is the field' and *MISSIONS* covers the great commission. It would not have been possible to have gathered ten subscriptions for each of the monthlies. And how often my heart has ached to have my people have both, and could never realize it. This 1910 will mark the beginning of a new day for Baptist world missions. I hope every pastor in the Northern Convention will see to it that his church does as well in proportion as this church has. I loved both of our monthlies, but the one will do more than the two could possibly do. I hail the day. I am engaged in home mission work and write knowing something of what a pastor must do and be, and it exalts both me and my work to realize that I am one of the Baptist missionary host that now girdles the earth."

SUBSCRIPTION RATES

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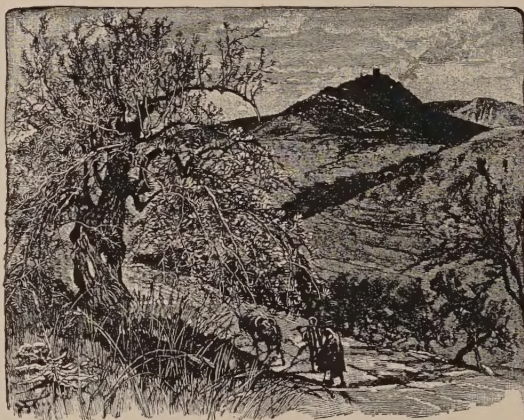
THE issues are so great, the opportunities are so splendid at home and abroad, the need is so pressing, the call of the missionaries for reënforcements is so urgent, the command of Christ so imperative and the effort being put forth by many churches is so earnest, that while we do not wish to put undue pressure upon any church, we are cherishing the hope that the way may yet be opened for the raising of the entire apportionment, even in the churches where difficulties are greatest.

—General Apportionment Committee.





Ye are the salt of the earth; but if the salt have lost his savour, where with shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. **Y**e are the light of the world, **A** city that is set on an hill cannot be hid.



Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. **L**et your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.





Our Festival of Missions

TO MEMBERS of the First Baptist Church, Colorado Springs:

T My Fellow-Workers:—Once more we are giving our thought and prayer in very special manner to world-wide evangelization. Last year our efforts for home and foreign missions were so joyous as to suggest the name for the corresponding period this year—"Festival of Missions."

The phrase is appropriate. The season should be one of joyousness in service.

¶ Are you not thrilled at the sweep of the wondrous movements we witness in the kingdom of God? Are you not even more deeply thrilled at knowing that we may have a part in the movements? One is constrained to believe that a new day dawns. It may be that God is marshaling the forces for greater victories. The day seems nearer when truth shall conquer error; when light shall dispel darkness; when love shall be the rule of life.

¶ It is good to live in a day of such triumphs. It is better (yes, infinitely better), to have a part in the conquest. Do you wonder, then, that some of us are praying that our church may catch the vision and give itself more largely to the most blessed task of the ages? The missionaries are not the only enthusiasts. Our statesmen, educators and publicists return from Africa, India, China, Japan and other lands with high commendation of the life-giving value of work already done and with earnest exhortation to larger effort. The same is true of the home fields.

¶ Now to the point. On March 6 we are to make our gifts for the needy fields of North America (outside of Colorado) and the lands beyond the seas. Our church is striving to raise \$2,000. (The apportionment was \$1,550.—Ed.) Who has been so blessed of God as to be able to make a gift of hundreds? Others should give fifty dollars each. More should give twenty-five, twenty, ten. Most of all, in a church like ours, the need is for something from every one. Our desire is to rally the forces. For splendid success the support of every one is needed. May we not depend on you to do your best?

¶ With the object clearly in mind, please remember these requests:

(1) Pray daily that the Spirit of God may move the people. (2) Prayerfully consider your part. (3) Read the literature which will come to you. I shall select it or prepare it with care. (4) Talk with others about our opportunity and privilege. (5) Attend the meetings which are for education, prayer and inspiration in our campaign. (6) Bring or send in your offering or pledge by March 6. Pledges may be paid as late as March 25.

¶ We are not asking anyone for a specific amount. May the Spirit of God lead you. How much you can help by doing your full duty. Quiet methods will prevail. The offerings will come from willing hearts—in many cases from hearts which will yearn to do more.

¶ Last year our motto was this: "We Can Do It, and We Will." With the help of God we shall now succeed in a larger task. Yours for the coming of the kingdom,

JAMES H. FRANKLIN, Pastor.

[THE ABOVE IS GIVEN AS A MODEL LETTER FROM PASTOR TO PEOPLE.—ED.]



The Critical Hour

THE crisis hour has come so far as this year's budget apportionment is concerned. This month is the last which the churches have for giving that will apply on this year's account. The books of the Societies close March 31st. The financial reports made in this issue emphasize tremendously the fact that there will have to be a heavy increase in the receipts of the next four weeks if the Societies are to be kept free from indebtedness. It is not too late to secure this result, but to do it will require a strenuous campaign and an awakening on the part of many churches to what is involved.

The appeal of the General Apportionment Committee on another page is worthy of thoughtful reading and consideration. The call for a special day of prayer, wherever heeded, will be sure to produce most salutary and stimulating results in the life of the church, apart from the direct influence upon missionary contributions. The stirring of the members upon this great missionary enterprise of the Christian church has always the incidental benefit of quickening the prayer life, the spiritual sensibilities. The pastor may be sure that if he is working for a revival of true religion among his people, he cannot do anything better calculated to attain that end than, with his own soul on fire, to begin to preach world evangelization, with a plain presentation of present conditions, which furnish thrilling illustrations. Give to the people the splendid vision of world

conquest for Christ, arouse them to what is taking place among the non-Christian peoples and the marvelous opportunities for evangelization thrust upon us in our own land, and the revival spirit is in it all. Living for others, giving for others, interest in others—all this is the essence of the Christian principle.

It is legitimate to appeal to denominational pride. We have entered upon a new era. We have adopted a new plan. We have set up a new standard. We have found a more united way and a better way beyond question. We have a plan not temporary but permanent and practicable and productive. We have done nobly once and freed our Societies from debt. We cannot afford, for our denomination's sake, to fail this year. We must not discourage the missionaries, whose hearts have been so gladdened by the thought that now reinforcements would come, and their pressing appeals for enlarged work be met. All these things are well to remember, but not upon them must reliance be placed for the raising of the budget.

The call is the call of Christ. The command is the command of Christ. The service is the service of Christ. The Christian church member who gives or does not give to missions is dealing directly with his Lord and Master. If only this could be realized. We have not to do in this most important matter merely with machinery, with commissions and apportionments and organizations. These are simply necessary means of communication between us and the fields which we cannot in person reach. We have to do with Him whose commission is upon us, whose name we bear, whose faithful disciples we profess to be.

What shall we say to Him? Here is the unparalleled situation. Men who have lately gone around the world, studying its development in the different nations, tell us that never since history began was there such a climacteric and strategic hour as this; that now not one nation here and another there, one this year and another five or ten years from now, but all the non-Christian nations at once are inquisitively accessible, waiting, in many cases inquiring and appealing. All of them—that is the point. And the nations that are Christian in name, but many of them practically without the true gospel that is life and hope and righteousness, are equally open to evangelism, hungry for something better.

It will be a glorious month if the churches that have not done or tried to do, whatever the reason may have been, shall wheel into line for the full apportionment. The total to be raised seems large at this late hour. But if every non-contributing Baptist of last year in our constituency would put one dollar into the offering of his church next Sunday, and mark it for Missions, home and foreign, there would be a handsome surplus in the Society treasuries. How many non-givers in your particular church will you, giver already, become responsible for?

There never was a more practical plan than that of the Laymen's Movement—in every church a small missionary committee of men pledged to canvas the entire membership and seek some contribution from every member. It is not too late to try it this year in your church.

But in any case, let nothing possible remain undone to meet the budget.



Porto Rican Citizenship

It is greatly to be hoped that the bill which has been introduced into Congress granting rights of citizenship to Porto Ricans who are qualified to receive it may become a law. One of the special and real grievances of the Porto Ricans has been that they were without a country or a legal status. Taken from Spanish sovereignty, they were not made

American citizens, nor made anything definite in relation to the state. Congress has been painfully slow in dealing with the matter, perhaps because it is one of some perplexity and difference of opinion obtains concerning it. There are those who believe it unwise to fix the status of the Porto Ricans at this time; that to grant them territorial or state citizenship would be a dangerous thing, adding greatly to our race problem. Others believe that we have no right to hold a people in the air, as it were, betwixt something and nothing. From the Porto Rican point of view, the situation has been intolerable and productive of bad feeling and distrust. For the sake of the island people, whom we are morally bound to give every advantage of education and commerce and religion, just action is desirable; and the present move is in the right direction. In our treatment of the dependent islanders, we must remember that "benevolent assimilation" means always their interest, not ours.



The Methodists in Rome

THE conclusion that our people will be likely to reach is that the American Methodists must have been doing some aggressive and successful work in Rome, under the very shadows of the Vatican, since the Pope refused to receive ex-Vice-President Fairbanks on the ground that he spoke at the Methodist Mission, that the said Methodist Mission was engaged in proselyting Catholics in a very disagreeable and disturbing manner, and that for the Pope to see him after his speech would be to sanction the Mission. This, too, although the visit was arranged before the distinguished American left this country.

The newspapers have had not a little to say about the incident, and the Catholics in this country and elsewhere have been busy in defending the Pope and attacking the Methodists. Archbishop Ireland was not satisfied with doing less than charging the Methodists with dishonest and unchristian methods, spending millions in a system of bribery to corrupt good Catholics, insidiously under-

mining the faith of children who were inveigled into the excellent Methodist schools, and so on. Bishop Hartzell, who is familiar with the work of the Methodists in Rome, replied to this attack in a decidedly vigorous style. Meanwhile, prelates have praised Mr. Fairbanks to his heart's content, he was dined by the American College (Catholic), and the Pope's organ graciously said he would not have spoken at the meeting of his church people in Rome had he known of the character of their work and how offensive they were to the Pope and his children. But Mr. Fairbanks, it is admitted, when he was told that he must choose between keeping his Methodist appointment and holding audience with his Holiness, promptly said he was not in the habit of breaking his word, that there was no choice about it but just one thing to do, and let the audience go. He had been received by the King, by the way, the day before.

All of which, as we said in the beginning, indicates that the Methodist Church in Italy is making progress. Also that the Roman Catholic Church at the center cannot easily adjust itself to conditions of religious liberty such as it has had to meet from the first in this country. Had it not been for the reasons advanced, the affair would belong to the tempest in a teapot class. The Pope has a perfect right to see whom he chooses, and Mr. Fairbanks will doubtless continue to live and enjoy his foreign travels even though he lost his anticipated sight of the pontiff. And it is safe to say that the well advertised Methodist Mission will continue to preach and teach the gospel, and with increased influence. This is the twentieth century, even in Italy.



The Color Line in Cuba

THERE has been some stir in Havana recently over the refusal of a Havana hotel to serve Cuban members of Congress because of their color. The proprietors of the hotel, in defense, said they did not wish to discriminate, but were compelled to do so or lose their American patronage. Strong remon-

strance was made to President Gomez by the Negroes, and a serious revolt on their part was only averted by the personal appeal of the president to their patriotism at this critical juncture in the life of the Republic. For a time the Negroes have yielded, but a most undesirable outcome is probable, in the formation of a distinctive colored party which will demand civil and political rights, with various reforms looking to their larger recognition.

According to the Cuban census of 1907, out of a total population of slightly over 2,000,000 the Negroes numbered 280,211; the mulattoes or mixed blood 328,756, the Chinese 11,217. The Negroes and mulattoes therefore form about one-third of the native population, the Spanish and American contingent not being counted as permanents. These races of color, 620,000 in round numbers, constitute the race problem of Cuba. But there ought to be no race problem in Cuba, and was not until it was introduced by Americans, greatly to our discredit.

Cuba owes much to the "races of color," as they are designated there. It is certain that but for them the revolutions could not have been sustained. The leaders in the wars for liberation, the men of most marked initiative, have been of mixed blood, and the large majority of those who were willing to risk everything for the cause of liberty belonged to the same class, while the masses of the Cubans were within the Spanish lines, preferring safety to peril. The colored people must be reckoned with in every phase of the reconstruction of the island. They have a defined status, socially, industrially and politically, and Cuba cannot get on without them, nor do they propose to be left out. They possess power enough to overthrow the independent Republic if driven to desperation.

A thoughtful treatment of this question is given by Mr. Pepper in his excellent work entitled "To-morrow in Cuba." The same issue of unjust discrimination was raised in 1885 and 1893 by the Negroes, and in both instances the Spanish courts affirmed their rights, under the Spanish code which guaranteed

the rights of every citizen without regard to color. Again, after the American occupation, a mulatto chief of the insurrection was refused entertainment in a café kept by Americans. The Spanish code was invoked and enforced by the American Provisional Government, which showed, says Mr. Pepper, a scrupulous regard for the civil rights of the blacks, however distasteful it might be to American prejudices. "So far as their official acts went, they studiously ignored the color line and discouraged race prejudice. The social toleration which was so natural for Spaniards and white Cubans did not prove difficult for the military commanders; but their example was not always followed by their own countrymen."

That is the wrong and evil of it, and our people ought to understand the matter. Fully one-half of the sugar plantation laborers in Cuba are colored. In general characteristics they do not differ from the Negroes in the States. But the Cuban Negro supports his family, and the Negro women do not work on the roads and in the fields as in Jamaica; they stay at home and care for the numerous children. In the industrial life of the towns and cities the Cuban Negroes are on a higher plane than in this country. They work in the light manufactures at the same bench with the whites for the same pay, and have the same voice in the labor unions. In shoe-shops, tanneries, building trades, even as clerks, they labor side by side with the whites and admittedly show an equal skill. There has been no color line as we know it. Social equality does not exist, but there is social toleration, and the races have lived and worked without friction, nor is there trouble between the pure blacks and mulattoes. Social toleration and civil recognition have been granted without detriment to the whites. The Cubans must be given to understand that the individuals who raise the color line do not represent the views of the masses of the American people; then the peril of a party of color arrayed against the whites may be averted. There was no color line in the revolution, there should be none in peace.

It will surely offset any good we may accomplish if race feeling is injected into Cuban veins in present conditions by citizens of the United States who are exploiting the island commercially, or touring there for pleasure and health. Why cannot we learn the way to treat the races from the English in their West Indian colonies. Shall liberation give the Negro less opportunity than Spain allowed him? And can it be possible that Americans, in Cuba for gain or pleasure, should be the means of his deprivation?



Baptist Laymen

BAPTIST laymen, the cause of missions claims a share in you—in your thought, time, business sagacity, financial ability. The old world still without the gospel needs you. The new world undergoing development needs you. This is a wonderful day for strong men. It is not a time for child's play, nor for little men or movements in the Kingdom of God. It is a time to put nerve and spring into every man in the ranks who has a vision and a soul. It is a time so swift in its movements, so bewildering in its developments, so novel in its schemes, so perplexing in its combinations, so uncertain in its tendencies, so pressing in its problems, that we are apt to be amazed and baffled, appalled and awed, occasionally dazed and overwhelmed by it. Sometimes we lose perspective, which is bad for faith and hope. More likely we swirl along with the stream, hardly able to note whether civilization is going upstream or down, possibly becoming in a sense indifferent, as though that matter were too large for us. Our churches are trying to do their duty, in a way. We as members are trying to do our duty, in a way. And the great seething tides of human life flow on. But this is not enough for American Christians to be doing in this great day of the world. The situation demands more. God's call is to far more. Every interest of humanity, every indication of divine providence, command an advance in missionary enterprise. "We can do it, and we will. God give us men!"



Note and Comment



A KAREN GIRL

MISSIONS invites you to Burma this month, for a thoughtful review of the work accomplished in that field forever consecrated by the service of Adoniram Judson. The photographs were mostly taken by Rev. S. R. Vinton. Do not miss the news items from Burma, or the account of Dr. Clark's visit at Rangoon. The Baptist Karens seem to have captivated the World Convention at Agra; and we should all like to have seen that inter-racial company, singing

God's praise in many different languages but one spirit. Field Secretary Barnes reminds us in a fresh way of the sevenfold work of the Home Mission Society, an object-lesson in economical combination; Dr. Sale shows how the Home Mission schools touch their neighborhood; and we get a graphic idea from General Missionary Bowler of occasional frontier experiences. We get a glimpse of many fields in all parts of the world; are informed concerning the eventful World Missionary Conference in Edinburgh next June; find a wealth of news from the workers; and are not permitted to forget the vital importance of this month of March to the budget campaign and the financial condition of the Societies. If only MISSIONS had double the space! But there is enough to keep you busy if you try to live up to to-day's demands. If the extracts from the Oriental Press are Japanese this month, that is because the press editor is traveling and has not access to other papers; but none the less these quotations are wonderfully enlightening as to the Japanese point of view, which we must know if we are to understand the nature and

difficulties of Christian work among them.

¶ In his description of neighborhood work done by the students of Atlanta Baptist College and Spelman Seminary, Dr. Sale shows the outreaching influences of the educational work which the Home Mission Society is doing in the South. It is one of the very best signs of right development when the Negroes who have been given superior advantages seek at once to help others less favored. In every race which we are seeking to help, in every part of the world, the missionary spirit is found. Surely the home Christians shall not show less of it.

¶ The immigration at the port of New York exceeded one hundred thousand each month for March, April and May, 1909, reaching 112,727 in March. The total for the year at this chief port of entry was 894,870, and Commissioner Williams shut the gates on 8,748. The whole number entering the country was about 1,250,000, and the tide is now flowing in at high mark rate. Thus the home mission problem grows larger by every month's arrivals. When shall American Protestantism wake up to its challenge, and not only wake but measure up to it?

¶ The death of Professor William Arnold Stevens, D.D., LL.D., of Rochester Theological Seminary, brought genuine sorrow to hearts in all parts of this country and indeed of the world, for his students are found everywhere. He was a rare scholar, teacher and man, uniting gentleness with strength. His personality never failed to impress itself. For many years he rendered valuable service on the Executive Committee of the Missionary Union and his interest was deep in all phases of missionary endeavor. The passing of such a Christian gentleman of

the noblest type is a distinct loss to seminary, denomination, country, and the wider kingdom of righteousness, aside from that to the family circle.

¶ It will dawn upon us presently what a remarkable gathering that World Missionary Conference in Edinburgh this coming June is going to be, and what far-reaching results may issue from it. We have promise of an article about it for April that every reader will wish to see. There was an interesting meeting in New York recently, when Miss Grace Dodge, daughter of William E. Dodge, whose honored name survives him and will abide, invited some friends to meet members of the Executive Committee of the Conference and hear something at first hand of what is to be expected. The speakers gave us broad outlook. There is a world vision that is fairly irresistible in its sweep. The Edinburgh Conference promises to intensify it to many, and to give new and mighty impetus toward the realization of the brotherhood of man and the massing of all Christian forces for the bringing in of the kingdom of God.

¶ The increased interest in missions and the influence of the new methods is shown in the fact that the offerings of all lands for foreign missions in 1909 were \$24,613,000 as against \$22,846,000 the year before. The increase came chiefly from the United States and Canada, where the gain was more than twice what it was in any preceding year. And along with this goes the fact that there was a large increase also in the home mission offerings in this country and Canada. This is the missionary era, and we are only at the beginning of it. Let there be no backward eddies in the onswEEPing current for the Baptists.

¶ A hundred years of missions in Burma will be celebrated in 1913. The history of the work up to the present time, given in this issue, will be informing and a good preparatory article for further study. As our first great field abroad, the one that came to us so remarkably, the one with which the name of Adoniram Judson is indissolubly linked, and the one in which the triumphs of the gospel have

been so marked through the years, the Burman Mission will always hold large place in the interest of the denomination. Burma is recognized as Baptist ground.

After the World Christian Endeavor Convention at Agra, India, Dr. and Mrs. F. E. Clark accompanied the Burman Baptist Endeavorers to their homeland, and were given a great reception by thousands of members who gathered at our Rangoon Baptist College, where an echo meeting took place. For the sketch of it from Dr. Clark, given elsewhere in this number, we are indebted to the *Christian Endeavor World*. The missionaries esteem such a convention as an inestimable aid to them in their work. It not only draws together the missionary forces so that they feel a sense of solidarity, but it is big enough to make a strong impression upon the non-Christian peoples. Read the report on another page.

Subscriptions for MISSIONS have been coming in at a rate that taxes the office to the utmost to get the names on the list and the magazine to the new subscriber. Vexing delays will happen as yet, as when the postal authorities of two boroughs of Greater New York keep MISSIONS in mail-bags instead of distributing them for the reason, good and sufficient from their point of view, that these two boroughs require a two-cent stamp on each copy, while in all the other boroughs the regular mail rates by the pound apply. Of course the mailing people know this; but happened to overlook it, and our New York subscribers rightly wondered where MISSIONS was. Especially when they heard their neighbors in the other boroughs saying what a superb number it was. But what we started out to say was that, while the list is growing finely, there is still room, plenty of it, between the present figures and that one hundred thousand mark set for this year. Tell your friends about MISSIONS.

THIS IS A BUDGET NUMBER.

IF YOU READ WHAT IS SAID
ABOUT IT, YOU WILL KNOW
WHY.



BURMAN BOYS' SCHOOL, MOULMEIN

The American Baptist Mission in Burma

By Rev. W. F. Armstrong



BAPTIST Mission work in Burma was begun in 1813 by Rev. Adoniram and Mrs. Judson, who were among the very first missionaries sent out by America. It was natural that attention should

first have been given to the Burmans—the rulers of the country and four-fifths of the population. It is, however, among some of the other tribes that those gospel triumphs have been won which have made Burma illustrious in missionary annals. The story of Mr. and Mrs. Judson's sufferings deeply moved the whole Christian church at the time and will never lose interest so long as true manliness, wifely devotion and unselfish love are held in esteem among men. Dr. Judson's literary labors, as embodied especially in his grammar and dictionary and his noble translation of the whole Bible, have made many generations his debtors.

Six years were spent in labors before the missionaries had the joy of seeing the first convert baptized. The Burmans have ever been slow by temperament and religion to respond to the appeal of the gospel. After nearly two

thousand years of earnest labor (estimating it cumulatively) bestowed upon them by Judson and his more than one hundred successors, counting men and women, the number of members in the purely Burman churches does not exceed 3,500.



ADONIRAM JUDSON

From the Painting in the Rooms in Boston

In the matter of quality, however, there is more to encourage, for most of the Burman Christians are of the right sort. But there is one result of the work which yields superlative encouragement and justifies all the expenditure made—the changed attitude of the Burman people towards the preaching of the Eternal God and of Jesus Christ the Saviour of men. Their old contempt for everything not of Buddhism has largely passed away and a willingness to hear is manifest on every hand. So much is this the case that the hope is general among both missionaries and native workers that the time is not far distant that will witness a great turning to God among the Burmans. The present number of missionaries in this department of the work is 55, of whom fifteen are at this writing on furlough in America. Seventeen stations are occupied extending from Tavoy in the south to Mandalay in the north. Besides the Burmans, work is carried on among at least nine other peoples in the province.

THE INTERESTING KARENS

Perhaps the world does not contain a more interesting people than the Karens.

They are one of the special puzzles of ethnology. All sorts of conjectures have been made concerning their origin and relations. In physiognomy not very unlike the Burmans and the other Indo-Chinese races and with a language monosyllabic and tonal akin to theirs, but with traditions that set them quite apart from all the peoples about them. They say of themselves that they once worshiped God out of love to Him, but that long since they ceased worshiping Him and devoted themselves to trying by all sorts of sacrifices and offerings to appease the evil spirits (nats) which they believe are lurking in nearly every object of nature, bent on doing us harm. The constant fear of these spirits in which they lived, together with the impoverishing offerings they felt compelled to make to them, was a burden very grievous to be borne. Besides this, they were much persecuted by their powerful, numerous neighbors, the Burmans.

THE WHITE BROTHER AND THE WHITE BOOK

Through the long night of their sorrow one hope sustained them. Their traditions told them that the white



CROWD IN MANDAT AT BURMAN ASSOCIATION. IN 1904 ATTENDANCE WAS 4,070; 3,000 OF THEM FROM RANGOON CHURCHES. THIS IS ONLY A CORNER OF THE GREAT MEETING PLACE. AT LEAST 500 HEATHEN WERE PRESENT OUT OF CURIOSITY

brother, a younger son in the family of God, would come to them from over the great western waters, bringing back to them the white book of the law of God, which had been entrusted to the Karen, but which he had lost through his disobedience, and that when that came prosperity would return to the Karens. Some twelve or thirteen years after the arrival of Judson the Karens in their jungle homes began to hear rumors of the missionaries. Some came and saw and heard and were convinced that what their fathers and they had been so long straining their eyes towards the setting sun, watching and waiting for, had at last come. The first convert was baptized in 1828. Soon thousands came, putting away their demon worship, their superstitions, their drunkenness and their other evil things, declaring their acceptance of Jesus our Lord as their Saviour and King. Their language was speedily reduced to writing and the White Book given them. Prosperity had indeed come to the Karens, but of a kind somewhat different from what they had anticipated. Later the white brother by three successive wars broke the power of their oppressor and set them free. How much the Karen himself helped in this is not generally known. But is it not written in the book of the wars of the Lord? Under British rule the Karens have per-



PRESIDENT D. A. W. SMITH, D.D.,
KAREN THEOLOGICAL SEMINARY, BURMA, SON OF THE
AUTHOR OF "AMERICA." MISSIONARY IN
BURMA SINCE 1863

fect freedom to come down from the inhospitable mountains to the rich lands of the plains. This very many of them have done. They live in peace and plenty. So, what they hoped for has all come true, and the double has been added to them. There are now 50,000 members gathered in 774 churches, all but 91 of



SOUTHEAST VIEW OF VINTON MEMORIAL, RANGOON



ARCH ERECTED BY THE KARENS IN HONOR OF THE PRINCE OF WALES ON HIS VISIT TO BURMA

which are self-supporting. Besides building their chapels, supporting their pastors and schools and sustaining the other institutions of Christianity among themselves, they send out preachers to carry the gospel to surrounding tribes and peoples. The Karens in Burma number only about three-fourths of a million. But their traditions lead them and others to believe that those in Burma are not all that is left of a once numerous people who lived here, but rather a few that wandered away from the original habitat of the Karens, leaving their brethren behind them. If ever that nation is found, the Christian Karens of Burma, we may be sure, will bear an honorable part in giving to them the gospel.

THE TALAINS AND KACHINS

Among the Talains, the ancient rivals of the Burmans for the supremacy of Burma by the sea, a good beginning was made many years ago. Before 1847 several converts had been gained and in that year Dr. Haswell completed the translation of the New Testament, an epitome of the Old Testament, and several fine tracts. But under the mistaken expectation that the Talain people would become so far Burmanized as to give up the use of their own language, the distinctive work for them was practically abandoned till about eight years ago, when a family was sent out from America to work through the Talain language. Now there are five churches with a membership of 350. A fact which lends additional importance to this mission is that there are a considerable number of Talains (otherwise called Mons) in Siam, who also may be reached by it.

The Kachins are a virile race, dwelling in the hills of Northern Burma and extending into Assam where they are known under the name of Singphos. Like most hill tribes in this part of the world, they are spirit worshipers. Work among them was begun in 1879. Four families and one unmarried woman now occupy three stations. There are eight churches with 400 members. The language has been reduced to writing, and portions of the Scriptures and some other Christian literature put into it. Dr. Hanson has just this year completed his dictionary of the Kachin language.

THE CHINS AND SHANS

The Chins, of whom there are about 150,000 in Burma, live chiefly on the hills running along the western boundary of the country from the Kachin hills to the sea. Formerly they were spirit worshipers, but many of them, influenced by



"A HANDFUL OF MISSIONARIES"
CHETPO BUDDHAS AND PAGODA, NEAR PEGA, BURMA.
IDOL, SIXTY FEET HIGH, DATES BACK TO
ANCIENT TALAIN KINGDOM



Photo by H. J. Vinton

SULÉ PAGODA, RANGOON, BURMA

the Burmans, have become Buddhists. Work among them was commenced in 1887. Three stations are occupied by three families and two unmarried women. There are twenty-seven churches with about 1,000 members.

The Shans are the next largest indigenous people after the Burmans. They occupy the extensive territory in north-east Burma known as the Shan States,

abutting on Siam and China. Like the Burmans, they are Buddhists, also like them they retain many of their primitive animistic superstitions. The whole Bible and a good beginning of other Christian literature has been given them. Continuous evangelistic work among them has only been possible since the annexation, about two decades ago, opened the territory to missionary residence. There are now nine families and one unmarried woman at work among them, and there is a church membership of 400.

OTHER RACES

In the region about Kengtung, the easternmost station in the Shan States, the missionaries a few years ago made the acquaintance of a people who in many respects resemble the Karens. Dialectical differences among them cause them to go under different names. But the name by which they are generally known is *Muhsos*. Their traditions have prepared them in a wonderful way to receive the gospel. The first convert was baptized in 1904. Now, after five short years, there are more than 10,000 members in the churches. And thousands more seem to be pressing into the



REPAIRING A RUINED PAGODA
SHOWING THAT HEATHENISM IS NOT DEAD

kingdom of God. The same class of people live over the border in China. A tour which the missionary and his Karen helper recently made among them reveals the same state of expectation and preparedness as exists on the Burma side of the line. Openings have been made among other indigenous races besides those which have been named, notably the Tounghthoos, a number of whom were baptized in 1909 in the region of Taunggyi in the Shan States.

The mission has work among some of the immigrant peoples also. Working for the nearly one million of people from India there is one family and one unmarried woman. Four churches have been gathered with a membership of 500. Schools also are maintained for them, in which are 800 pupils. For the Chinese no missionary has yet been appointed. But one missionary engaged in another department superintends the work of the Chinese evangelist pastor in Rangoon, where there is a Chinese church of about sixty members.

Work for the English-speaking communities is carried on regularly at Rangoon, Moulmein, Mandalay and Maym-



DORMITORY OF MISSION SCHOOL AT MTINGYAN

yo, with occasional Sunday services in some others of the larger towns. There are four churches with a membership of 300. Two boarding schools are maintained for the Eurasian and European community, one at Moulmein, the other at Mandalay.

THE CHARACTER OF THE WORK

Having spoken of the several departments of the mission, it remains to say a few words about some things which appertain to the mission as a whole. The oral proclamation of the gospel has always been regarded by the mission as the right arm of service. Accordingly much



DALHOUSIE PARK, RANGOON

care has been bestowed upon the preparing of a native ministry. Since 1845 a theological seminary has been maintained for the training of Karen evangelists and pastors. At present 125 students are enrolled in this institution. A similar seminary is maintained for Burman young men and those of other races that can be taught through the medium of Burmese. The course is one of four years in either case. Two schools, each with a two years' course for the training of Bible women, are also maintained, one in Karen, the other in Burmese. These have done a fine work.

Giving the Bible to the people has also had a fundamental place in the purposes and plans of the mission. The first printer arrived from America only three years after Judson. The Mission Press at Rangoon with three American and 230 other workers is one of the best equipped mission presses in the world. It prints in ten languages and issues Bibles, Scripture portions, tracts, religious books, school books, and several monthly papers. It also does an extensive work in job and commercial printing, by which it al-

most wholly supports its Bible and other religious book work.

Education is carried on with vigor. Day and boarding schools of all grades are maintained from the kindergarten to the Rangoon Baptist College. The last named institution is affiliated with the University of Calcutta, and is registered to teach up to the B. A. degree. A fine building—Cushing Hall—has just been erected for its use. (A picture of this building was given in January MISSIONS.) In the 708 schools, there are 26,400 young people under instruction. Healing ministries have not been neglected. Eleven qualified physicians are included in the staff of missionaries. Over 20,000 patients were treated last year.

The total staff of American missionaries engaged in work in Burma is 201, with the usual percentage of absences on furlough. The total number of native workers is 1,915. The total amount expended upon the work last year was a little over \$230,000. The total number of communicants is 66,000, who with their families make a Christian community of about 200,000.



'Round-the-World Endeavorers at Rangoon

By Francis E. Clark, D.D.

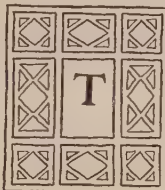
A MOST delightful reception did the 'round-the-world Endeavor party enjoy at Rangoon, Burma, which is coming to be one of the strongholds of Christian Endeavor in the far East. No delegation at the great Agra Convention excited more attention, or produced a more favorable impression, than the large group of Burmese and Karens. Ninety native Christians and twenty missionaries from Burma sat together during much of the Convention, and were the observed of all observers. The bright costumes of the Burmans and Karens, their sweet songs, their bright faces and piercing

black eyes, were noticeable among the darker-hued Indians, though all were picturesque and interesting.

Moreover the Burmese and Karens paid their own way, refusing the help of American money, and even contributing enough to bring one of their own missionaries to the Convention. All these considerations and many others led us to look forward to a brief visit to Burma with peculiar interest, and we were in no way disappointed. Three days after leaving Calcutta the great steamer ploughed up the Irawadi to Rangoon.

It was my good fortune to spend Sun-

A Day of Prayer for the Budget



THE General Apportionment Committee earnestly recommend to the churches that Sunday, March 6, be observed as a special day of prayer for the Budget. Early in January the Committee published the leaflet—Daily Prayer for the Budget. This has been widely circulated and has without doubt quickened the spirit of prayer in behalf of the objects included in the Budget. It now seems advisable to have a stated day on which the Budget shall be pre-eminently the subject of heartfelt prayer.

THE NEED

Too much emphasis cannot be laid on the need just at this time of special prayer by the churches. Last year the Budget-Apportionment Plan was new. Now the plan is in a sense old and does not win the support it once did. Last year an unprecedented increase in the amount of legacies saved the situation. It is not likely that legacies will yield any such sum this year. "The debt-raising motive last year gave the work a boost." This year other interests are being given the right of way. The increased financial returns from the "Every Member Canvass" and the Laymen's Missionary Movement Campaign will not benefit the Budget of this year so much as that of 1910-1911. In a word, the present situation is so critical that if the Budget is to be secured and the great service we are rendering the world, at home and abroad, through the Northern Baptist Convention and its coöperating Missionary Societies adequately continued, there must be much earnest supplication.

THE OBJECTS

The Fields: Pray for the work among the Indians, the Negroes, the rural districts and the city slums; for the great unevangelized lands of Burma, Assam, South India, Africa, Japan, China and the Philippines.

The Workers: Pray for the officers of our missionary societies; for pastors and church workers; and for all who hold the stewardship of Christ's work in their hands.

The Churches: Pray for the churches which have not raised their apportionments, that they may be faithful unto the uttermost in endeavoring to meet their missionary opportunities. Pray for the churches which have secured their apportionments, that some new source of supply may be discovered which will enable them to make a thank-offering in addition.

THE METHOD

Remember the date—Sunday, March 6. Let there be much private prayer before this appointed day. Then when the day comes let there be special public prayer at the morning worship, at the session of the Sunday school, at the meeting of the young people and again at the evening service. Perhaps in addition, the volume of prayer will overflow into the mid-week prayer meeting and the one day of special prayer will become two.



Seven Enterprises Combined

By L. C. Barnes, D.D.

FIELD SECRETARY OF THE HOME MISSION SOCIETY



WE now have six general missionary societies. Each one of these is a composite. The American Baptist Home Mission Society combines seven great enterprises which are more distinct from each other than are some of the six societies.

The fact that it works well is suggestive. Our whole Northern Baptist body is rejoicing in the fact that close coördination has been achieved by our great missionary undertakings. A very few years ago that was thought impossible. To-day it is so firmly established that no one talks of receding from it. There are many who long for something more than coördination, even combination. Strong reasons exist, for instance, for combination of the budgets instead of the present coördination of them. Halfway measures are often more complicated than whole-way measures, and more difficult to handle. There is nothing but the force of habit, and bad habit at that, in the way of actually uniting the budgets. But that is another story.

On one side of our work we have now Seven Great Enterprises Combined. In other communions these are conducted by distinct societies. For three of these home mission enterprises the Congregationalists, nearest like us in church polity and in missionary tradition as well, have three separate organizations. For other of these enterprises, other bodies of Chris-

tians have distinct general organizations. It is a matter for the highest congratulation—gratulation together as Baptists—that we have but one organization, one office, and one set of officers for all these.

The appeals are as distinct and clear-cut, each cogent and compelling by itself, as any separate appeals which are ever made for the advancement of the kingdom of heaven on earth. We might wish as much propriety as in other enterprises, and with as much propriety as other people in these enterprises, have seven distinct agencies collecting funds with seven distinct boards administering the work.

There would be certain advantages in that. Our Congregationalist brethren have recently coördinated their budgets as we have done. Their separate societies for work in the New World have a much larger portion of the entire denominational budget than has our one society, relatively to that of the societies for work in the Old World. If we were to divide our one society into seven we should get more money for them on general apportionments; we should also awaken keener interest with some people. Many human beings have but one eye, not many have seven eyes, not many—yet. The Holy Spirit will generate them ultimately, for there is “a Lamb standing, as though it had been slain, having seven eyes, which are the seven Spirits of God.”

We have become so accustomed to thinking of the Seven Distinct Enter-

prises of the American Baptist Home Mission Society as if they were but one, that this article is greatly needed. Let the typographer help us all he can. They are as follows:

1. FOUNDING CHRISTIANITY IN NEW REGIONS.
2. CHRISTIAN EDUCATION OF AFRICANS.
3. CHRISTIANIZING HEATHEN INDIANS.
4. CONVERSION OF LATIN AMERICANS.
5. GOSPEL AMERICANIZING OF FOREIGNERS.
6. CHAPEL BUILDING FOR MISSION CHURCHES.
7. SALVATION OF CONGESTED CITIES.

Each one of these enterprises is immense by itself. Stop an instant for silent thought in the presence of each. If you had time to let the thought grow to normal proportions, you would be overwhelmed with its magnitude each one of the seven times.

Founding Christianity in New Regions: We are now helping churches in the new, swiftly crystalizing West to sustain there about one thousand missionaries. An investigation just completed in one state by the Federal Council of the Churches of Christ in America (thirty-three denominations) finds more than one hundred towns there without any regular religious work of any denomination.

Christian Education of Africans: One-

seventh of our fellow citizens who are only one-seventh as far as Anglo-Saxons from completely pagan ancestors.

Christianizing Heathen Indians: Many bands of American savages (at least thirty in the United States) are still untouched by any form of Christianity after four hundred years of spoliation by whites, and one hundred years of missions to heathen afar.

Convention of Latin Americans: Great masses just out from under four hundred years of Spanish misrule are now incorporated with us. According to Roman Catholic authority they were never yet Christianized.

Gospel Americanizing of Foreigners: They are gaining on us faster than ever, and now mostly from non-evangelized classes in Europe—Jews, Greeks, Latins—non-Christian Asiatics, too, scores of thousands.

Chapel Building for Mission Churches: They are helpless without buildings and are unable to build without help.

Salvation of Congested Cities: In co-operation with the local forces of Christ, which are hard bestead, almost overwhelmed by the prodigious developments of our day.

Shall we not thank God for the economy into which He has led us of carrying on all these enterprises by one agency, the American Baptist Home Mission Society? Shall we hide behind a habit of thinking of all these Seven Enterprises as one in such a way as to avoid a sense of seven-fold obligation?

"**N**O burden is resting more heavily upon my heart at present than the matter of the Budget. I don't care to be freed of the burden, but for the dear Lord's sake and the church's sake I want that we shall make up our apportionment."

—A Pastor



Devotional

A Prayer for Enlightenment

GRACIOUS FATHER, from whom proceedeth knowledge and wisdom and power, give us, we beseech Thee, the vision of Thy world kingdom in the light of redemption. Illumine our minds that we may discern Thy purpose for the salvation of all Thy creatures; and quicken our hearts that we may move with all diligence to accomplish that part of the great work which Thou hast committed to us. Grant that as the Master came forth to see human need, to sympathize with it, and to serve in tender ministry, we may follow His example in this and in all things, through the enabling grace of the Holy Spirit. Help us to go out in His spirit to fulfil His great commission; and open before Thy servants everywhere the hearts of those who need the Christ but know Him not. In His name. Amen.



Special Objects for Prayer

INDIA: That political leaders may be sane and disinterested, that evil social customs may be abolished, that the beauty of Christ and of holiness may be brought to the Hindu consciousness.

THE CHILDREN and YOUNG PEOPLE of our churches: That the home environment may be such as to lead them to consecration to Christian service; that success may attend the plans to surround them with a missionary atmosphere in the Sunday school; and that their minds may be directed to the claims of the Christian ministry and missionary service.

SPAIN: That the new movements in the direction of greater religious liberty and better education may be successful and that country come into the light of the gospel.

THE JEWS in the United States: That they may be led by the benefits and spirit of a Christian country to recognize Jesus Christ as true Messiah and Saviour.

"Lo, I Am With You"

What could have brought greater strength and encouragement to the disciples when facing the difficulties and persecutions with which their pathway abounded, than the assurance of their Master's presence? It was not so much a promise in which they were to find comfort, as the simple declaration of an eternal fact: "I am with you." This wondrous partnership was their inspiration in service, and the source of every victory. As Mark tells us, the disciples "*went forth and preached everywhere, the Lord working with them.*" Beloved fellow-workers, let us remember that in the Master's service we are *never alone!* Our risen Lord is no mere sleeping partner in the vast enterprise committed to our charge. In the deepest and truest sense He is with us. With us in the Person of the Holy Spirit: with us in tenderest sympathy, in intimate knowledge of the pressures and difficulties of the way, in continuous intercession on our behalf, and unfailing ministration of the needed comfort and grace, wisdom and strength. As we go forth into the untrodden paths of the New Year, let us step out boldly, "as seeing Him who is invisible." While "looking unto Jesus" we shall not fail in the prayer-life, nor wander from the pathway.—*H. Grattan Guinness.*



Thoughts to Grow Upon

I have long since ceased to pray, "Lord Jesus, have compassion on a lost world!" I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is for you to have compassion."—*A. J. Gordon.*

The evangelization of the world and the evangelization of this city are so closely interwoven that you cannot separate them.—*J. Campbell White.*

COLLEGE NEIGHBORS

By George Sale, D.D.



The Missionary Outreach of the Educational Work



IN the autumn of 1893 a member of the senior class of Brown University, a man of Negro descent, presented himself at the University for registration, with \$1.95 in his pocket to meet the expenses of the year.

For six months he had been in Chicago—it was the year of the Columbian Exposition—working hard to pay off the debt that had accumulated during a seven years struggle at academy and college. The debts were paid and \$1.95 was in hand for the last year in college. Seven years before under the inspiration of a new-found hope and by the advice of his pastor he had left his native city, Augusta, Georgia, and in Worcester Academy entered the long and hard path that was now almost traversed. In the following June he received his bachelor's degree, was orator for his class, and started out in the world with a debt of about two hundred dollars.

He had chosen to return to the South to cast in his lot with the Negroes and to devote his life to their welfare. A position was offered him at Nashville, Tenn., and he welcomed the opportunity to teach and the princely salary of \$500 a year as the first reward of his eight years of hard struggle for an education. After four years' service at Nashville, he was called to a college in Atlanta, and in 1906 was elected president of that institution.

In his college days this man had been a dreamer of dreams. One of his dreams which he was wont to discuss with a choice company of college friends of his own race was of a school for Negro boys in the South in which he and they should be instructors and where the ideal should be the development of the highest type of Negro manhood. And now his dream had come true, for the college of which he was made president was one for men and boys where ideals similar to his own had prevailed and while his colleagues on the teaching staff were not his old college friends they were men of like spirit



HOW THE NEIGHBORHOOD CROWDS THE COLLEGE

and aims. Of the college work I can only now say that while accurate knowledge and sound learning are steadily aimed at the prevailing spirit is that of an early teacher of its president of whom he once said to me, "She cared more what kind of men her boys should become than how much they should know."

But this man had another dream. It was that some day he might be engaged in settlement work among some needy Negro population in the South. When he first came to Atlanta he used frequently to speak of this dream of his and to express regret that neither at Nashville nor at Atlanta were the conditions of his work such as to admit of his living among the people and giving them the aid of neighborly comradeship. During the years of his work at Atlanta a Negro community was slowly growing up around the college. A large section of vacant land on one side of the campus was divided into small lots and sold to Negroes, and in a very short time a new community was found there. On the other side of the campus a section that

had been occupied for years by white families, by one of those rapid transformations often witnessed in Southern cities, changed from a white to a Negro neighborhood. These Negro people had come there with a vague feeling that the neighborhood of a college was a good place in which to live and their presence appealed in a dumb way to the college for help and inspiration to some better life. And so our college president awoke one fine morning to find that the neighborhood to which he could not go had come to him, and that this other dream of his early years was about to be fulfilled.

And now we must go back a little. During that summer in Chicago with its net financial result of \$1.95 our friend made the acquaintance of a young woman who afterward went to Nashville to share with him the comforts and luxuries of the \$500 salary and to share also his dreams of future work, especially this dream of neighborhood work. She is now the mistress of the President's residence in the college and is called "moth-

er" by the students. No doubt that in that first dream of the Brown student this figure of a college mother had also a place, and now she becomes in a double sense the fulfiller of dreams, for she became the prime mover in the organization of the "Neighborhood Union," of the partly old and partly new section surrounding the college.

The immediate occasion of the founding of the Union was one of those sombre tragedies of neighborhood life among the poor that are all too frequent. A family consisting of a young married couple and the wife's father had come into the community and had taken a house which they hoped to buy. The woman was of a shrinking disposition and did not readily make friends. She was taken sick and the two men, not thinking her case serious, went each morning to their work. After a few days some of the more thoughtful neighbors not having seen the woman about called and found her very ill and greatly in need of care. They did what they could for her comfort, but in a few hours she died. Deeply grieving that at their

very doors and under the shadow of the college a poor woman could sicken and die probably for the want of such womanly care as her neighbors could have given had they known, the college women said, "This should not be; we should know our neighbors better"; and the Neighborhood Union was the result.

I tell the story of this Union as it was told recently by one of the directors.

THE NEIGHBORHOOD UNION

On the afternoon of July 8, 1908, there was a meeting of nine women from this community at the President's residence. They were invited by the President's wife to come and discuss plans for a settlement work among them. The object for organizing a work of this kind was to become better acquainted with one another and to improve the neighborhood in every way possible. The women approved of the idea and entered heartily into the work. The first step was to set boundary lines for the territory which we thought better to limit to a small field in order that it might be thoroughly organized. So the section



DIRECTORS OF THE NEIGHBORHOOD UNION IN SESSION



1 THE OLD STYLE 2 THE MODERN HOME
3 BATTLE ALLEY 4 NEW ENTERPRISE

lying between Ashby street on the west, Beckwith on the north, Walnut and Roach streets on the east, and Greensferry on the south was decided upon as the field in which labor would be spent for the present. About half a square mile in area, this section comprised about a thousand families. The territory was divided into ten districts and one given to each of the women present. They were to visit the families in the field assigned them, and report their names and addresses with the names and ages of their children and especially the girls between the ages of eight and twenty-two with whom at that time we wished particularly to deal.

Before many weeks had elapsed every family in the neighborhood had been visited and their names and those of their children written down. Favorable and unfavorable reports were brought in from these homes which only strengthened the idea of the need of a work like this in the settlement. And from these visits not a few members were secured to the Neighborhood Union. The women who visited the districts became known as directors. Besides visiting the districts assigned them, it was their further duty to become acquainted with each family in their fields, organize them into circles, direct their work and play, collect the membership fees, and make a report of the general condition of the district at each monthly meeting of the Union. The directors with the President, Secretary, Treasurer and Chairman formed the Executive Board which managed the affairs of the Union.

The work was divided into four departments. First, the Moral and Educational, which had charge of lectures and arrangements for special meetings; second, Literary, which was to secure good books for the Library and instruct along literary lines; third, Musical, which was to cultivate our own songs and a love for good music; and fourth, the Arts Department, whose duty it was to secure teachers and material for various classes, make out a schedule for them and arrange the work.

The Arts Department was first put into action because industrial work was



THE NEGRO NEIGHBORHOOD AS SEEN FROM THE COLLEGE

thought to be one of the solutions of the problem before us. So immediately for the ninety girls recorded between the ages of eight and twenty-two classes in dressmaking and embroidery were organized. For the mothers there were the same classes with the addition of millinery, cooking, nurse training, and many little unnameable arts which help to beautify the home. Competent teachers were supplied as there happened to be on hand some one who could teach correctly and theoretically any of the just named classes. Besides these classes there were organized monthly mothers' meetings in which some leading or beneficial topic was discussed or lectured upon. Tuberculosis, pellagra, and the hookworm have been taken up in the meetings.

The people grasped these opportunities eagerly. Almost any afternoon one could see numbers of girls coming to the campus to receive instruction. When they had crowded the spacious veranda of the President's home they sat on the lawn. People who heard of this new work were anxious to know the requisites so their girls could come and learn. And now many were heard to say, "I want to learn how to sew. I have children and cannot make a garment." The classes grew large and winter was rapidly advancing. It was necessary to have some permanent place to meet where the classes could have more room. After many efforts on the part of the women a store was rented which became known

as the Center. It had one large spacious room and a smaller one. The women and girls went in and labored heroically, cleansing and renovating the new quarters. Simple furnishings were bought, such as bobbinet, which the girls daintily embroidered, making handsome curtains. Plain scrim was purchased and by putting some beautiful stitches upon it curtains were finished for the bookcase, and the bookcase they made out of some standing shelves in the store, by cutting them down to the desired size and putting on a coat of japalac. The women picked up all of the crocus sack bagging they could find, carefully washed and ironed it, and when stencilled it looked like burlap draperies. Some cotton and excelsior was purchased and a pad made for a corner seat which was artistically draped. The women and girls took turns in decorating and all seemed to enjoy it. A few articles were donated us by friends. After a few weeks of skilful manoeuvres, the front room was exceedingly inviting and cheerful. We had not enough seats, so to each meeting each person brought her own chair. The back room was afterwards to be fitted out for a model kitchen, which never happened because by the time we had been in our new quarters a few months and were just recovering from the strain of meeting the rent bills and purchasing furnishings we were unceremoniously and without warning put out of doors and received no reimbursement for our losses. No suitable quarters seemed to be accessible, so the

meetings went from house to house and the people became scattered, having no fixed abode.

Before leaving the Center there was an exhibition of the work which the people had completed. Embroidery was displayed, together with sewing, pyrography, clay modelling, and other arts. The room was crowded to its utmost with eager spectators and those who had not been attending the meetings were inspired to come and be benefited. If one wants to see the fruits of the efforts put forth the first summer, it is only necessary to visit some of the homes in this community to see beautiful pieces of embroidery which were learned at the Center or some other exhibition of the work. One day I saw a woman make a pad and skilfully drape a seat her husband had made out of a box. Others who visited the Neighborhood Union can do the same. Some of the girls who attended the sewing classes are now able to make many of their own clothes.

Does it pay to sacrifice a little time for the other? These brave women had

found out that it did and now that they were deprived of their home they did not intend to faint in the day of adversity and see the successful beginning of a noble work perish in a night. So with purpose they pushed on again in the struggle. The directors continued to keep in touch with their districts and to report the conditions at the regular monthly meetings. Since leaving the Center there has been no time when classes could not meet—only they have not been regular nor well attended because we have had no home and the people did not know where or when to meet. So during the last few months the work has been more felt than seen. The directors in visiting their districts have ministered to the sick, lent a helping hand or spoken a word of cheer whenever opportunity afforded.

I wish to emphasize the fact again that our community from the very beginning has been composed of good, aspiring men and women that want the best influence to be thrown about their children and the task of our Union is to keep this com-



THE NEIGHBORHOOD PUBLIC SCHOOL



CORNER OF THE COLLEGE CAMPUS AND NEIGHBORHOOD STREET

munity clean and wholesome. Each one of us must be a watchman and defender. We must have no vicious men or women, no disreputable or questionable resorts, and if any such place should be found in our midst at any time, we must get it out of the neighborhood. We will not tolerate questionable places. We want this to be an ideal community in respect to morality and it is only by getting closer together, which was the original purpose of the Union, and working harmoniously for the good of each other can this be accomplished. By doing so a public sentiment will be created so strong that it will enforce sound conditions.

THE PRESENT MOVEMENT

A neighborhood meeting was held in the college chapel on the night of the 10th of December last at which the above statement was read. Addresses were made by the President of the College, by a Negro pastor and a Negro physician who faithfully warned those present against the deadly vices and foolish neglect of which many Negroes were

guilty. Two white citizens, Dr. John E. White, pastor of the Second Baptist Church, and Mr. Walter Cooper, secretary of the Chamber of Commerce, were present and addressed the meeting. Both these gentlemen were deeply impressed with the spirit of mutual helpfulness displayed, and regarded the movement as full of promise for the future.

A movement was started to secure a permanent Center which should belong to the Union. There were few contributions in money, but such as they had the people gave. For his church a pastor promised the brick work necessary for the house, another the labor in laying the brick; the manual training department of the college promised the carpenter work necessary, and enough was secured to give encouragement to the workers and hope for a permanent Center.

At this meeting, too, the services of eight graduate nurses from the nurse training department of the girls' school who were residents in and about the neighborhood were pledged for the free visitation of the sick who need expert

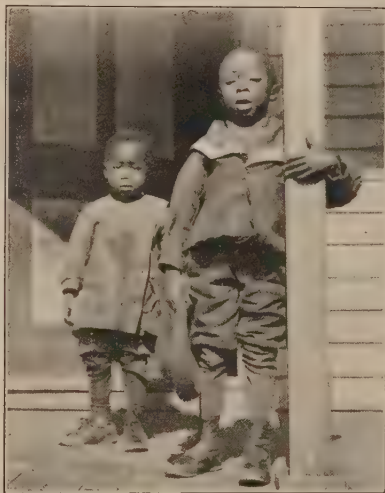
counsel and aid. These nurses agree to go to homes where the directors thought an expert visit necessary. Thus a new department was added to the four mentioned in the above survey.

In the college work for the boys of the neighborhood is maintained. Classes in manual training and in other subjects are held and a work of college extension that shall reach the nearest first. A new building is being planned for the college to be erected during the coming summer. Ampler room for industrial classes will be provided and a gymnasium and shower baths are also in the President's plans.

While it is true that the college people have supplied the thought and inspiration for this work, a noteworthy feature is that they have secured the coöperation of the neighborhood people themselves. The community is such an one as can be found in the Negro section of any of our large cities. While some of the streets and homes are quite attractive, others are very wretched, and in the poorest homes often two or three families will be found. Of the Union Directors only two or three are connected in any way with the college, the rest are just ordinary neighbors who believe in good homes and are willing to do what they can to help and be helped in securing them, and in providing for their children both in the homes and in the community an atmosphere favorable to wholesome living and good morals.

I asked the college "Mother" what the results of the work had been. "Results!" she said with a smile. "There are no results to which we can point because they are largely invisible. What inspiration toward making better homes our women have received we cannot tell, and what young girls have been saved from evil courses by the touch of sympathetic, neighborly hands we do not know, but we *believe*. Most of all we are sure that the great result is that our college people have been brought into deeper sympathy with the neighbors about them, and they with us, and our purpose is to make the college which is designed for the uplift of our people a means of real help and inspiration to the common folk at its doors."

Those who know will recognize the college and the people here described. For those who do not it is necessary only to add that the college which is the centre of this work is our Atlanta Baptist College, one of the Home Mission Schools for Negroes, and the inspiration of it is President John Hope and his wife—rather I should say the College "Mother" and her husband.



WATCHING THE PHOTOGRAPHER



The Laymen's Campaign

The National Campaign of the Laymen's Missionary Movement is maintaining the enthusiasm and successes which marked the first series of conventions. The same cheering reports come from every city visited. Certainly nothing similar to this awakened interest on the part of men has been known hitherto. Those who expect immediate results may be disappointed, but the missionary treasuries at the end of another twelvemonth should show a great advance. Read the news items on another page, marking the progress from point to point. Our Baptist representatives are giving good account of themselves in this long campaign.

The Present Budget

By Fred P. Haggard, D.D.

SECRETARY GENERAL APPORTIONMENT COMMITTEE

IN the organization of the Northern Baptist Convention and the adoption of the Budget-Apportionment Plan, the Baptists of the North entered upon a new denominational era. It is too early to affirm that all which has been done has been done for the best. It is likewise too early to assert that it has all been a colossal blunder. The wise and generous thing for Baptists to do is to await the verdict of time as to the wisdom or folly of the new plan. Meantime there are two or three considerations which demand immediate and careful attention.

I. THE TEST

The first year of the Budget-Apportionment Plan was sufficiently successful, reinforced by an unexpected increase in the amount received from legacies, to relieve the Missionary Union, Home Mission Society and Publication Society from burdensome and disheartening debts. We are now rapidly approaching the close of the second year and are awaiting the result, some with confidence, others with apprehension. Will the success of the first year be repeated the second year? Will the treasuries have enough and to spare? Or will the societies have new

debts? Without doubt Baptists have entered upon a new way. This is history and known to all the world. The question is whether we are going to walk steadfastly in this way to larger success and broader service, or pause just at the entrance, inviting the growth of disastrous debts.

This is one test. But we are being tested not only in our loyalty to our denomination but in our loyalty to Christ. Shall we accept the responsibilities which He has placed upon us, or selfishly limit our efforts to what is comfortable and easy? This is the supreme test.

II. THE TALLY

What is the score at the present writing? How many dollars have reached the respective treasuries of the three societies? How many are on the way? How many are about to start? How many ought to start to bring in the entire Budget of \$973,920 before the books close and no more can be included on this year's account? These are very interesting questions for which we wish we had definite answers. The only statement we can make at this time is as follows:

MISSIONARY UNION

Receipts from Churches, Sunday schools, etc., to January 31.....	\$150,262.04
Needed from these Sources to balance, March 31.....	381,007.96

HOME MISSION SOCIETY

Receipts from Churches, Sunday schools, etc., to January 31....	\$106,219.23
Needed from these Sources to balance, March 31.....	233,531.30

PUBLICATION SOCIETY

Receipts from Churches, Sunday schools, etc., to January 31.....	\$64,733.30
Needed from these Sources to balance, March 31.....	38,166.70

THE THREE SOCIETIES

Total Budget for 1909-1910.....	\$973,920.00
Receipts from Churches, Sunday schools, etc., to January 31.....	321,214.57
NEEDED FROM THESE SOURCES TO BALANCE, MARCH 31.....	\$652,705.43

III. THE TASK

It may help us to come to ourselves even at the eleventh hour, if we think of the very definite task which is set us. We the Baptists of the North are asked to contribute to the work of the Missionary Union, the Home Mission Society and the Publication Society for the fiscal year ending March 31, 1910, the sum of \$973,920, exclusive of that expected from legacies, income from funds, the woman's societies and certain other sources. This, let it be remembered, is no ideal sum greatly exceeding the amount actually needed. These figures represent carefully estimated obligations. If they are not met by the contributions from churches, Sunday schools, young people's societies and individuals, the money must be borrowed. Thus there is a time limit and a financial limit. The task is to secure within a fixed time a stated number of dollars, every one of which is absolutely needed to meet some real obligation and prevent the incurring of another debt. And for this task there are approximately a million and a quarter Baptists.

In general we may say that so large a percentage of the \$973,920 must be received during the last month of the fiscal year, a month in which weather conditions often seriously interfere with the flow of contributions, that speaking with no slightest trace of hysteria there is absolutely no room for over-confidence. Reports are so meagre and conflicting—some running over with hopefulness, others with despondency—that the utmost we can say is that every dollar held in reserve, every penny that can be enlisted, will be needed on the day of final reckoning. The situation is too critical, the time is too short, the needs are too many, for so great a denomination with such a record on the fields of missionary enterprise to permit even the possibility of a debt.

IV. THE INFINITE SOURCE

This is not merely a financial task, but a spiritual task as well. We must, therefore, not neglect to pray. There are two kinds of prayer. There is the prayer that would use God, seeking by prayer to in-

duce God to give us or do for us that which we ought to get or do for ourselves. There is the prayer that would serve God, seeking by prayer to obtain the wisdom and grace to know what we ought to do and to stimulate us to do it. We Baptists need to be careful in our use of the leaflet "Daily Prayer for the Budget" and in our observance of the Day of Prayer for the Budget on Sunday, March 6th, lest we pray and expect God to pay. We must go down into our pockets and bring forth that measure of treasure which will make our great denomination an increasing blessing to an ever-increasing number of men and women across the way and across the water.



A High Standard

The Congregational Brotherhood of America, at its convention in Minneapolis, resolved upon a two-million-dollar campaign for missions in 1910. The campaign began on New Year's Day. A Committee of One Hundred has been selected, and the seven national societies, home and foreign, are included in the project. There is a business ring to the resolutions, and the Brotherhood proposes to make itself felt, in response to its belief "that God is unmistakably calling the church of our generation to an unprecedented advance in the task of evangelizing the world." This is a splendid step forward, and the movement is broad and all-inclusive. The two million mark—would not that be a fine thing for the Baptists to set also?



Suggestions

We can do it if we will; we can do it *and* we will.

The more religion we export the more we have at home: love grows by exercising.

Love never asks how much must I do, but how much can I do.

"The Widow's Mite" is for widows, and poor widows at that.

Christ is either Lord of all or He is not Lord at all.



VILLAGE GATEWAY. NAGAS GOING TO THEIR WORK

A Short Tour in the Naga Hills

By Rev. Robert B. Longwell

MISSIONARY AT IMPUR, ASSAM



LATE in August while the rains were still coming thick and fast, I was persuaded by repeated requests from the Christians in a few villages to leave my work at the Station and undertake a short tour. Although the journey was one which required me to wade through small but turbulent mountain rivers and dense jungle infested with leaches and mosquitoes, I should have been glad to enter upon it but for the fact of having to leave the school in the sole care of the native teachers, which on this occasion as on others has not proved advisable.

The trip occupied five days and brought me in touch with only two churches. The first of these is in a small village of only thirty-two houses. Since my preceding visit to this village, on which occasion a number of believers were baptized, the

village had sixteen heathen families and sixteen Christian families. Hence the twelve persons who were baptized on this tour at this village put the Christians by so many in the majority. The second village is a large one having several hundred houses. Here it was that I baptized 103 persons in one day last year,—a record which was broken by the 136 who were baptized in the same place in one day on this tour. These with the other twelve in the small village made a total of 148 for the trip.

In both cases the candidates were men and women, about equal in number, who were scarcely yet in middle life. There were scarcely a dozen who were not fully grown, two of whom were pupils from the school at Impur, and only about ten or fifteen who looked as if they might be nearing the end of their pilgrimage. There were at least fifty or sixty large, strong men who, together with those bap-



Photo by S. W. Rivenburg

MISSION SCHOOL AT KOHIMA, NAGA HILLS, ASSAM

tized a year ago in the same pool, include about all the chief men of the village. There was one cripple who had little use of either arms or legs. I do not know but he accepted Christ partly in the hope of being healed, and I do not know that he did. I know that I prayed, and, oh how I wish the prayer might have been answered in the affirmative! that the pool high up in the mountain, under the shadow of his own village, hidden from the sun by the clouds and overhanging trees, might have been his Bethesda as well as his Jordan.

The revival at this large village, Janki by name, has continued now for three years. The first year the converts came in at the rate of a little less than one a week throughout the year. The last two years they have come at the rate of two a week. It has not been conducted by any specially gifted or specially prepared preacher. So far as human judgment can decide it is a work of the Spirit. Otherwise the interest would not be likely to be so sustained, nor the increase so gradual, nor so regular. Yet this is not the real evidence. Any one who will spend a day and a night in the village will not

need to be told, nor will such an one ever ask whether these people are really converted or not. The effect is best seen in the transformed lives and homes in the village. I fully expected to attend the Sunday evening prayer meeting service, but a few minutes before I should have started I was informed that there was no regular Sunday evening prayer meeting. Instead of that there are probably a dozen cottage prayer meetings throughout the village. My improvised quarters were on an elevation a little higher than the greater part of the village and on more sparsely settled ground. From all directions I could hear the singing of hymns and the voice of prayer until the meetings were dismissed, and, as I thought, the people had all gone to homes and retired. I, too, retired and in a few minutes heard a woman singing a hymn which I supposed she was doing just for her own amusement, perhaps being unable to sleep readily. But the song ended and the same voice continued in what I recognized to be a retiring prayer. This reminded me that a year ago I had heard the sound of prayer one night as late as ten o'clock after the houses were all

closed for the night. A few minutes later I heard a male voice in prayer in a different direction. After that I fell asleep, and the first sound that greeted my ears in the morning was the sound of morning prayer. Then I understood the secret of the revival, and of the sustained interest. I believe it to be a revival not gotten up, but brought down. During the past year this church has sent out bands of men, and once a band of women to go

from village to village on evangelistic tours. Most of those who go out can not read a word but they know the story of redemption by experience, and they can pray and sing the hymns, which they do with the apparent help of the Spirit.

My return journey was made almost every step on foot, and in one day, and it rained nearly all the way. A rather hard trip it was, but I felt rewarded.

Impur, Assam.



What a Frontier Worker Has to Face

By Rev. W. H. Bowler

GENERAL MISSIONARY IN IDAHO



WHILE missionary pastor of a church in a mining town among the mountains of Idaho, I preached regularly at several out-stations. To make these appointments required from five to six hundred miles travel every month with my team. During the summer and fall the travel was generally reasonably pleasant, but during the winter and spring it was often uncomfortable and sometimes dangerous. To reach some of my appointments, I had to cross mountain ranges on which snow would fall to a depth of five or six feet on the level, and sometimes drift to a depth of twenty feet. In those days few of our rivers were bridged, and the only way of crossing them was to ford. In the spring of the year I have often crossed swollen streams in which team and buggy would both go out of sight. I have many times driven through canyons in constant dread of the snowslides that I could occasionally see coming down the mountainside with terrific force and destruction.

Every alternate Sunday my work re-

quired me to attend two Sunday schools, preach three sermons and drive thirty miles. During the deep snow season, no one team was equal to this day's work, and so a change of horses was necessary about the middle of the journey. I vividly remember doing this day's work one Sunday when the thermometer was around the thirty below mark all day.

On one occasion I was at an out-station, thirty-five miles from home, when an unusually heavy snowstorm and blizzard visited that section. Being anxious to meet an engagement at another field, I started for home as soon as the storm subsided. To my great disadvantage, I was the first one to attempt to go over the road since the storm began, and, consequently, I had to break about twenty miles of snow road. Fortunately I had a good strong team that understood that work. During the first part of the journey we experienced no serious difficulty, although the travelling was necessarily slow, but about four o'clock in the afternoon we found some real trouble before us. The road went up a canyon about three miles long, and then across a mountain range. For a distance of about two

miles the road was graded or dug in the side of this canyon, the snow was six feet deep on the level and for about a half mile it was drifted out over the side of the canyon to a depth of ten or twelve feet, so that it was impossible for me to follow the road. And now, the difficulty was to get over, through, around or under that great snow-bank that was on the side of an almost perpendicular mountain, and unless one has tried such a thing they will never appreciate the difficulties of the undertaking. I can assure anyone that the task was one worthy of the courage and best metal of any football or other athletic enthusiast. How did I do it? Well, first, I got out of the sleigh and plunged into the great snow-drift and tramped down a sort of path for about one hundred feet at about the place I thought it safest and best for the team to enter the drift, then I went back and unloaded the sleigh of my valise, horse-blankets and robes, and also a fifty-pound box of butter I was taking to town for a farmer. Team and driver were now ready to tackle the snow-drift. With the lines in one hand and holding the sleigh with the other to keep it from sliding down the mountain side, we started to move. The team was able to plunge only a few feet at a time, but eventually we got to the end of the path I had tramped down, then I went back for the things I had left and carried them one by one up to the sleigh. A second section of the path was broken, the team and sleigh driven up as before, and the load again carried by hand. We kept up this form of attack, gradually working our way, not over but through the drift. When about half way through the plunging of the horses resulted in breaking the sleigh in such a manner that it was impossible to proceed without repairing it. I waded through loose snow deeper than I was tall to a clump of willows I could see in the distance; some of these were cut down, and with strings and tie-ropes, served to repair the broken sleigh, and we again resumed our path-breaking, team-driving, sleigh-holding, load-carrying journey. Yes, we got

through the drift, but it took just four hours of most strenuous work to make that half mile; and by the time we were over the worst of it the horses were covered with lather and about exhausted, while the missionary was soaked from waist down from the snow melting on his clothes, and was wet from his waist up from perspiration. He was also somewhat exhausted. By the way, that box of butter had increased in weight so rapidly that it was finally left in the snow-bank for the coyotes to carry off.

A mile or so beyond this difficult place a farm-house was reached about nine o'clock at night. Here good shelter and feed were secured for the team, and shelter and food of a kind for the missionary. I am not finicky about what I eat or where I sleep. I have slept out of doors, down in the cellar, on the kitchen floor, in barns, granaries, and in a blacksmith shop. I can eat anything and everything, but positively that place was too much for me. Of course, I was starving hungry and I was enjoying the late supper, prepared for me after my arrival, in the dark kitchen, when the old farmer's wife kindly insisted upon giving me more light on the subject by placing the lamp on the center of the table. Such dirt and filth were revealed by that light that I could not eat another mouthful. I went to bed, and the bed-clothes smelled so badly I could not sleep. Things were not cleaned up by the next morning, so I started on my journey after eating a few soda crackers which I supposed were clean. A lunch had been given me the day before to carry along and eat on the road for dinner, all of which I had eaten but the drum-stick of a chicken. My intense hunger reminded me of that drum-stick, and as soon as I had passed out of sight of the house where I had been entertained over night, I fished it out of the bottom of the sleigh: it was frozen solid as a rock, but I gnawed it and chewed it until it was all gone, and I am ready to give my oath for it that never did the yellow leg of a chicken taste better to any preacher than that one did to me.



MRS. JOHN NUVEEN, DIED JANUARY 24, 1910

A Noble Life Closed

By Miss Frances M. Schuyler

“THE secret of greatness may be in part ancestral, but it is chiefly divine. God breathes it.” In the life that has just closed—that of our beloved leader, Mrs. John Nuveen, “true religion and undefiled” is inseparable from its fragrance. Mrs. Nuveen was strong, courageous, indomitable, yet a flower so fair, so sweet, whose petals and whose perfume were all enfolded in its divine tenderness and beauty. Her power was that which a great soul full of the spirit of Christ must ever hold over its fellows.

Much has been said of Mrs. Nuveen’s magnetic influence. The secret of it lay largely in her absolute sincerity. She was transparently frank and ingenuous. She was never known to swerve from the direct line of righteous principle. She was incapable of scheming or intrigue. She was dearly loved and she won all hearts by her love. Her nature was a rare combination of power and gentleness. Her strong courage and heroic faith in the ultimate outcome of the work in which she was so deeply interest-

ed shone with greater luster as "that which drew from out the boundless deep turned again home."

The perspective of the years must ever gauge the comparative importance of a human life. What of this one? Mrs. A. H. Barber, treasurer of the Woman's American Baptist Home Mission Society, out of her intimate association with Mrs. Nuveen gives this tender tribute. Following the resignation because of failing health of Mrs. J. H. Crouse and the death of Miss Mary Burdette, "there was in all hearts the question who can take the place of those who have so successfully led the society in its devoted work for the Master. As they questioned and prayed with one accord, they turned to a sweet-faced, earnest young woman in their midst and said, 'You shall be our president.' Never can those present forget the hush that fell upon them all as, after a moment, this brave young heart quietly arose, just touching upon some of the experiences of her life where God had led her through the deep waters, in sweetest humility, but with radiant trust she gave herself unreservedly to the great object, saying, 'If this is the work God has for me, I will do my best.' She has given her best, her all, her very life to the cause she held so dear.

"To those who have been closely associated with her has come the conviction that the secret of her own wonderful development, of her marvellous courage and her splendid leadership during the two short years as president was her utter abandonment of every selfish thought and the perfect trust with which she continually gave herself into the Master's hands, saying 'Lord, if it is Thy will I should do this, I am ready.'"

Mrs. R. R. Donnelley, chairman of the Board of Directors, referring to Mrs. Nuveen's association with the Board, previous to her election to the office of president, said: "She grew so rapidly in knowledge and grasp of the work that she was very soon recognized as a power, while her ever-increasing charm of manner and personality made her a favorite everywhere. With her gentleness she had great strength, with her modesty unflinching courage. These qualities made

her a splendid leader. Of her leadership during her short term of office I need not write for other pens can tell what has been wrought. With the Lord's help wonderful things have been accomplished and we rejoice to-day in a greatly enlarged constituency and a broader work because of her wise and tactful direction. Hers was a beautiful life, the perfection of Christian womanhood."

"A perfect woman nobly planned." Much of that inner peace, candor and simplicity radiated out in the abundant sweetness and power of her life's high aim and endeavor.

Mrs. Nuveen's going home has left us sorely bereft. The brave young life drifted out serenely beyond the sunsets. An overwhelming sense of loss and gloom has crept upon the hearts that loved her. A bitter loss that cannot be told in words. "Sometime we'll read the meaning of our tears,
And there, up there we'll understand."

In the meantime, may God give us strength and courage to do our part faithfully in the promotion of His great cause.



The Human Touch

Just a little experience as to the "Simple suggestion," writes Rev. W. J. Coulston, of Nebraska. A few weeks ago I read of a fire that swept over the south part of one of our western counties. A brother who had entertained our general missionary and myself in his "soddy" was one of the victims. I dropped him a postal expressing my sympathy with him in the loss. Such a letter as I got! It cheered me for a week, and still does. It scarcely a word about the fire, tho' he lost much, but an expression of his gratitude that we had been willing to come to his place and "put up with such as we could give you." The only sorrow expressed was that now he would not be able to do as much for the church as he might have done if the fire had not come. So, really the laymen—male and female—editors even, and possibly some busy pastors lonely in the multitude and bustle of life and work, would be the better—happier—if more of us would think of the other fellow oftener.



From Missions' Point of View

¶ There is a significant situation in Spain, which gives hope that a new era is dawning for that long benighted and priest-ridden people, that backward nation with a history in which the noble and ignoble, the grand and the mean, the proud and pathetic, are so strangely commingled. King Alfonso did a surprising thing when he chose for prime minister a liberal who has modern ideas, and who understands why Spain occupies her present position. Under the new regime, which has the unquestioned backing of the monarch and his English wife—who by many is regarded as the inspiring power behind the throne—a system of public school education of the modern type is one of the reforms proposed. This naturally excites the bitter hostility of the Church which has for so many centuries absolutely ruled the State in Spain, and the issue is on. The latest dispatches say that the premier has done all he can to win the Church over to his policy, but announces his determination to introduce the reforms in education, whether the ecclesiastics like it or not. The question then will be whether he can carry the people with him. It is at least noteworthy that a King of Spain has come to the throne who sets modern progress above the papal rule, and dares to act in defiance of the prelates. The death of Ferrar may bring about the radical changes which he advocated, at least so far as untrammelled education goes.

¶ Of course the Romish power that has so long held Spain in its grasp will not surrender without exhausting all resources at its command, and as France proves, nothing is so difficult to conquer as ecclesiasticism that is entrenched in the

life of the masses. While Premier Canalejas is firm in his stand that the church control must be loosened, large meetings of Catholics are being held throughout Spain to protest against the reopening of lay schools, three of which were recently opened at San Sebastian, Santiago and Manresa. At one of these protesting meetings a letter from the Pope was read, so that his direct interference in Spanish governmental affairs is plain. Should the premier be defeated, predictions of assassination and revolt against the monarchy are freely made. Spain seems to be at the turning of the ways. Catholic medievalism furnishes socialistic ammunition and opportunity.

¶ The reform wave sweeps on in Europe. Perhaps the sensitiveness of the Pope in regard to Methodist aggressiveness in Rome and Italy is keener because of the Italian ministry's reform program, the main feature of which is elementary education, by which the present illiteracy of the country, reaching fifty per cent. of the population, may be remedied. It is proposed to build forty thousand schools at a cost of \$48,000,000, which the state will lend to the municipalities. Other educational measures are proposed also, which will cost the state \$1,600,000 the first year, increasing yearly for seven years until the total cost amounts to \$8,000,000. The dispatches indicate the probable defeat of the ministry, but if so the setback will only be temporary. Italy is bound to go forward. It is a pity that the dominant church there should oppose the educational enlightenment of the people, but is not strange, merely in the line of its past policy. The Methodists, by the way, have about four thousand mem-

bers in their churches, and property in Rome valued at \$250,000, including a boys' college. Romish opposition to public schools simply increases the Protestant openings, means a diminishing papal influence as Italy progresses, and hopefully widens the breach between church and state.

¶ How difficult it is to judge ourselves by the same standards we apply to foreign peoples or to what we call inferior races. Suppose such a trial on graft charges were to take place in the Cuban Senate in Havana as has been going on in the Senate of the Empire State at Albany, where one senator has under oath charged another with receiving a bribe in his presence, and where the existence of a legislative corruption fund has been freely admitted. How readily we should judge the Cubans as about what we expected in the way of honesty, and unfit for self-government. The truth is that we ought not only to be charitable to other peoples, but we ought to have some radical housecleaning done in our own country. And when a lawyer publicly attacks the credibility of a witness on the ground that he has been superintendent of a Sunday school, it looks as though some of the moral renovation might be done in the churches. No one can doubt the need of earnest prayer and faithful service on the part of every Christian in behalf of our country's moral and religious welfare.

¶ The rescue of Sunday from the encroachments of labor cannot be undertaken too soon, if our Christian institutions and civilization are to be preserved. It is significant that the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has entered protest against these work encroachments stimulated by greed, and in a plea in behalf of the workingman for one day's rest in seven. Making a study of the labor conditions disclosed by the now famous Pittsburg survey, the Commission calls the attention of the churches everywhere to this condition and the menace involved in it, and urges pastors to bring emphasis to bear upon Christian obligation in this matter. The sub-

ject goes to the basis of our life as a nation. A Sunday movement of overwhelming power is the next movement needed in this country.

¶ The recent elections in England retain the Liberals in power with the aid of the Irish members and the other allies. The Unionists, or party of the Lords, had a stronger support than was anticipated, showing the intense conservatism of the English people, so that as between Unionists and Liberals proper there was a difference of but one majority for the former. The budget issue, which is to determine whether the few rich landholders shall pay a fair proportion of the taxes, will be pressed. Mr. David Lloyd George, the striking figure of the campaign and a Welsh Baptist, is expected to visit this country during the summer, and the hope is strong that he may be at the Saratoga Convention of the Baptist Young People's Union.

¶ Thanks to *Der Sendbote*, the organ of the German Baptists and a most able and comprehensive religious newspaper, for an appreciative notice of MISSIONS. The German editor sees the advantage of having a single magazine cover the entire field of missions and present the work as one. And he says truly: "*Die Mission ist EIN Werk, ob-sie nun in Amerika oder in Asien oder Afrika betrieben wird.*" He advises all Germans who read English to subscribe; the very same excellent advice, by the way, which we pass on to all American Baptists.

¶ Now the Pacific Coast is wrestling with another Asiatic problem. This time it is Hindus, not Chinese or Japanese, and they are being put into railroad construction work in British Columbia and our northwestern and coast states as the Italians have been in the east. The immigration issue grows upon us. What this new phase of it means we shall try to find out for our readers. At present it looks very much like contract labor in violation of our laws. As the Hindus are said to be the chief disturbing element in India, the British government is doubtless willing to grant leave of absence to all of them who will take it.



On the Minnesota Iron Range

By W. Elwood Risinger

LEAVES FROM A SUNDAY SCHOOL MISSIONARY'S BOOK



VISITING many points of interest along the Iron Range, I came at last to the little settlements about Hibbing. It was a rainy day and somewhat hard to get around but I pushed on to a place called Brooklyn, a settlement of about 65 families three-quarters of a mile from Hibbing. There are two stores in the town. I went over to one and pushed the door open. It struck against a cowbell and that was the signal for the descent of a little fat woman from the upper living rooms to greet the prospective purchaser. However, it was only a series of questions that she had to face.

"Have you any public schools in this town?"

"Why no, man. We send all the kids over to Hibbing. There's good schools over there."

"Have you any church here in town?"

"Church, man,—why what do we want of a church?"

"Aren't you people here at all religiously inclined?"

"Why, no, man. We haven't time to be religious. We just work and eat and sleep."

"Have you any Sunday school here?"

"Sunday school, man? Why, what is a Sunday school? I never heard of one of them in my life."

After giving her a brief description of a Sunday school and its contact with the young life of the community, she said, "No, we haven't any Sunday school here. We just work and eat and sleep. There isn't any Sunday for us. Our men work in the mine and when Sunday comes they cut wood for the next week's supply."

Pointing to a pile of suits of clothes, she said, "There's no money in them things. My man thought he would get something out of it so we ordered a supply. But they are dead stock on our hands. If we could get our money out of it and put it into food supplies we would get good returns. We might make something, because all people do here is eat and work and sleep."

"Have you a Bible in your home?"

"No, never had one."

"Have you any children?"

"Yes, we've got five, and they're all in school but the baby—and there, he's crying now."

So I gave her a copy of the New Testament, hoping that it might bring in through its messages of the Christ some new light and life to the community, that "eats and works and sleeps."



This is just a glimpse of the religious destitution of the community. There is sin. Hibbing has seventy-three saloons that keep practically wide open shops. There are men who never are sober. There are cases of delirium tremens, men dancing across the streets with some imaginary friend and carrying on the while a conversation with them. There are foreigners whom many of the people call "cattle," unwashed, living in miserable hovels, and the only hope for them seems to lie in the education of the child. Room for work! A man could spend his entire time in this field, where it is practically safe to say that seven-tenths of the entire population "eat and work and sleep" without any spiritual nature having been awakened.

ANOTHER GLIMPSE

"Hello, Risinger." And the well-known voice of a pastor rang through the train as it stopped at a little village in Southern Minnesota. "Your driver is waiting for you here." I was ill-prepared to make my exit, from the train as I had expected to go some ten miles farther on.

"Are you prepared to take a twelve-mile drive into the country to-night?"

It was about fifteen degrees below zero

and there was a sharp northwest wind blowing. But we bundled ourselves in the robes of the cutter and started across country. There was naught but a dim star-lit trail in the snow. It was the week before Christmas. As I sat in that sleigh I thought of the men who traveled so many centuries ago, over a star-lit trail to the Christ child. And after the lapse of those centuries the messengers of the cross still go teaching the children of men how to sing that old song of "Peace on earth, good will to men." I recognized what it meant in some small measure to be a messenger of the cross. I recognized my own weakness, the greatness of the task, the short time in which to perform it.

We arrived at our destination at half-past twelve. But there was a warm crackling fire in the farm-house, a dishpan full of pop-corn, a hot cup of tea, a generous slice of bread with butter, and a warm hospitality. Then we lay down to rest. The next day was Sunday. A three-mile drive brought us to the little country church on the hillside. A sermon, an address to the Sunday school, and then two miles farther on for dinner. After a hurried meal we pushed on seven miles still farther to another little church where the service was held at

three o'clock in the afternoon. A goodly company of people were there to greet me and we had a profitable time together. And then the pastor, who was our former colporter, Rickel, drove with me across to his church where we held services again in the evening. It was a busy day but thoroughly interesting and helpful.

NORTHWARD AGAIN

After sixteen hours of travel on the train the brakeman shouted "Laporte," and I stepped off at the little station in northern Minnesota. This time to help a little church and then visit some of the lumber camps about the town. After the morning services in the church, a goodly company of the young people piled into the sleigh and covered up snugly with the robes and we started on our journey of about seven miles. It was a jolly crowd, and the boys knew the "lumber jack" life thoroughly. On the way out they entertained me with stories of camp life. One fellow said that one of the "lumber jacks" cut a trail through the woods where the trees were smallest in growth. It was a crooked trail. And when he had it finished he hitched an old blue ox on to the end of the crooked trail and pulled it out straight. He also said that at the

"cook shanty" they employed nine strapping big Swedes to shovel prune pits away from the door of the shanty and it kept them busy all of the time.

At last some one shouted "Look!" and following the direction of the index finger I caught the first glimpse of the camp as it nestled among the pine trees. We unloaded at the office and then I took my stereopticon (which I had brought along for the occasion) over to the "bunk shanty." The first glimpse that I got of the "bunk shanty" revealed an enormous washing of sox hung up to dry over the big round stoves, for Sunday morning is always "wash day" in the camps. And evidently, the largest share of the wash, judging from this special camp, is sox. The next thing I saw was a long row of No. 12 boots projecting over the "tailboards" of the upper and lower "bunk," suspended in mid-air by the sinewy legs of reclining "lumber jacks." Some sleeping, some smoking and some reading. The announcement of my name and my mission was a signal for an "uprising," but it was a friendly "uprising," and some of the fellows helped me fill my generator with water, others tacked quilts up over the windows to exclude the light on the sunny afternoon, others put the screen up



STATE LUMBER COMPANY'S MILL NEAR MIZPAH

for me, while one man volunteered to close up the sky-lights.

At last it was dark. One after another of the fellows would strike a match on the side of the big round stove or on his trouser's leg and light his pipe. And in that flickering light of the match, before the lights of the lantern was turned on, it was a picturesque scene in that typical "bunk shanty" with those stolid men sitting shoulder to shoulder along the benches and in the bunks. My message that day was "The Vision of God the King." They were an attentive and appreciative lot of fellows and I hope some of them caught a vision of God the King.

On the return trip from camp we crossed the iced roads upon which such enormous loads of logs are hauled. And here and there we saw "a road-monkey," touching up the broken places. At last we came upon a well beaten road through the small pines and cedars. As far as the eye could reach there lay that shining white track of the country road hemmed in on either side by the ever-green trees whose branches reached out to their brothers on the other side, but failed to meet by about thirty feet. The horses sped along at a good rate and the crowd was merry. At last we came upon the brow of a hill and one of the fellows said, "Maybe we had better stop here. This is the highest point around here and perhaps as high as some of us will ever get."

At last we made our exit from that beautiful roadway into the open country. Looking to the left I could see the lonely Lake Garfield stretching out as smooth as a mirror between the undulating shores. It was covered with white driven snow and fringed with tall, straight pines and birch. There was a cold, crisp air and a cloudless sky with a streak of yellow and gold and crimson that was a token of departing day. Letting the eye scan the distance I could see smoke ascending in places that marked other logging camps, with their hundred men lounging in their bunks and lazily puffing tobacco smoke. There is a field for labor among these men. True there are rough exteriors but under many a rough exterior there beats a heart which is loyal.

There is a *man* there who appreciates the value of the message of life. And there, too, is the man who is tempted. One of the beautiful features of my work in the camps was the eagerness of the men to receive good literature and Bibles. I took a large number of papers from home and several testaments. The men pocketed the testaments at once and then took the papers. And in the dim light of the "bunk shanty" they stood, or sat, reading the Bibles. And I am sure God will bless the efforts put forth.



¶ The Cuban government has been celebrating its first year with no little joy and satisfaction, and with reason. Coming into office burdened with a debt of over \$12,000,000, besides extra expenses entailed by the provisional American government, the current expenses have been met and \$6,000,000 of indebtedness paid, showing a thoroughly economical administration. President Gomez has proved a firm but on the whole tactful and sound executive, and there is more hope of a successful independent government for Cuba than at any previous time. That the great body of the Cuban people are more contented with self-government than they would be under annexation with the United States is beyond question; and since they are the ones to be considered, rather than commercial interests, all real friends of the island will rejoice in the progress thus far made toward stability. Meanwhile our missionary work is going forward with undiminished vigor and success. Since the second withdrawal, there is a much kindlier feeling toward Americans, and this makes the work of the missionaries easier.

¶ The field workers, home and foreign, at the Colorado Springs Conference, adopted the following unanimously: "Resolved: That it is the sense of this company of field workers, that this is the opportune and strategic time for a thoroughgoing campaign in every State and district, to secure in churches and Sunday schools the adoption of the double envelope plan of finance, and its development under the most favorable conditions possible."

Midnight Evangelism

An Ingenious Method of Reaching Mill Men

WHEN Rev. George Warner began his work about four years ago at Frazee, Minnesota, he found the population made up mostly of mill men who worked in Frazee in summer and in the woods in winter. As the mill runs night and day, few men were seen in the church services. This suggested to the alert missionary that if the men could not get to him, he might get to them. The night men, he found, took their lunch at the mill. Here was his chance. He began to go to the mill at midnight every Wednesday night and talk to the men. He says that one feature of these services was the respect shown by the Catholics who attended. They were at first opposed to having the meetings, but soon were won over, and became interested.

The worst thing he had to contend with was the indifference on the part of the professing Christians in the town.

But the faithful and persistent effort had its results, and he writes: "After four seasons of midnight services at the sawmill, we are beginning to see some results. Rev. E. H. Rasmussen, the State Evangelist, and Rev. C. L. Kingsbury, Colporter of the Publication Society, assisted us in a series of evangelistic meetings. We planned a strenuous campaign, and we rejoiced when the brethren so gladly agreed to the plan. Three services a day; a street meeting before the regular service at the church; then the meeting in the church. Following this service we went to the sawmill between 12 and 1 o'clock and had a delightful



THE MIDNIGHT MEETING IN THE FRAZEE MILL



E. H. RASMUSSEN G. WARNER C. L. KINGSBURY

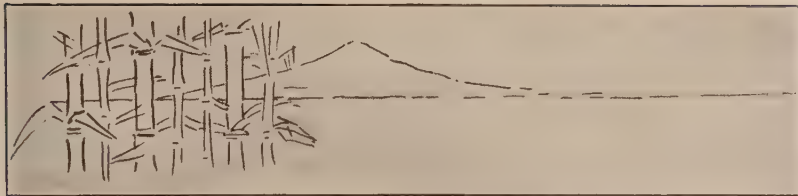
time with the men at the midnight hour. In this way we were able to reach probably more men with the gospel than ever before by any meetings held here. That the meetings were popular was evinced by the attendance and strict attention given.

"A unique circumstance occurred one evening. The three workers had just closed their service when it was noticed

that on either side of us were two of the saloon proprietors of the town. The state evangelist, equal to the emergency, stepped forward and called attention to the fact that two forces were there represented before them, one the representation of all that was good and uplifting, the other of all that was bad and demoralizing. Then the speaker in his characteristic way said to the men it was left to them to make the choice, whether for good or evil. The evangelist spoke so courteously that no one could take offense. It left a most profound impression and the writer has evidence of good results that have followed. Several men from the mill have united with us, while there are others who realize they ought to do so, yet are hesitating to take the right step. This is the first series of meetings that we have held during the open season of the mill. During the winter months most of the men are in the woods and they do not have the opportunity to hear the gospel. When we are willing to make the gospel real to men will they respond and appreciate it. While we rejoice that souls are saved, we realize that the work here is that of a recruiting station for other churches. Seven families went out from us to other towns this last spring. We try to train, so that those who go from us may be useful wherever they go."



IN THE GREAT WOODS OF THE NORTHWEST



Native Delegates to the World Conference



Of the forty-four delegates to the World Missionary Conference to which the Missionary Union and its auxiliary societies are entitled, five will be men from mission lands, themselves the product of Christian missions. One of the unique and important features of the Conference at Edinburgh will be this attendance of strong men from the foreign churches. The delegates are Professor Ah Sou of the Rangoon Baptist College; Thankhan of the Garo Mission, Assam; Rev. John Rangiah, missionary to Natal, South Africa, from the Telugu Home Mission Society; Professor Tong Tsin-en of the Shanghai Baptist Theological Seminary, and Dean Y. Chiba of the Japan Baptist Theological Seminary. The lives of these men are inspiring to all who know them.

L. T. AH SOU belongs to a Christian family eminent in Burma. His father was Chinese and his mother Talain, and of the seven sons all have taken honorable places in the community. His brother, Ah Syoo, is pastor of the Burman church at Moulmein. After having received his education in the mission schools he came to America in 1902 and spent two terms at Moody Institute, where he took high rank. He is highly gifted in music and art and supported himself while in school by his own pen and brush. Since his return to Burma he has been on the faculty of the Rangoon Baptist College, where his influence with the boys and men has been very pronounced. He is also one of the special lecturers at the Burman Theological Seminary at Insein.

THANKHAN as a boy was "discovered" by a missionary in one of the heathen villages of the Garo Hills. The bearing

of the little savage attracted attention and the missionary induced him to go to Tura and enter the training school there. Later Rev. M. C. Mason, D.D., brought him to America to assist him in translation. Here he made a remarkable record in the study both of Greek and of English and as a special student at the Newton Theological Institution was distinguished for his ready grasp of truth. As soon as he returned to Assam he became one with his people at once and after teaching successfully in the Tura training school, he resigned to take his place among the evangelists of the mission at a salary of eight rupees (\$2.66) a month. The large salaries open to a man of his attainments in Assam have apparently been no temptation to him. He is a strong leader among the churches.

JOHN RANGIAH is the son of one of the earliest and most consecrated of the Telugu preachers, T. Rungiah, and is the first foreign missionary sent out by the churches of any of our missions. The large emigration from the Telugu country to the plantations of Natal, South Africa, called away hundreds from the Christian



JOHN RANGIAH AND HIS WIFE

communities and these appealed to the churches of South India for a missionary. The position was one of great responsibility and real hardship and called for a tried and trusted man. John Rangiah was at the time head master in a large school in Nellore. While the churches

were casting about for a man to send to South Africa, he heard the call distinctly, volunteered for service, and was sent in 1903. Serious difficulties have been encountered in Natal, but Rangiah has proved himself a man of the highest missionary qualifications. There are now six churches in Natal with a membership of 218, four presided over by pastors who live by their own labors.

TONG TSIN-EN was born about thirty-five years ago and belongs to the second generation of Christians, his parents having been members of the Ningpo Baptist Church, the oldest American Baptist church in China. He was converted in his youth. After graduating from the boys' school at Ningpo he taught Chinese in the school, later becoming head master, a position he held for nearly ten years. During that time he passed the government Su dze (B. A.) examination with honor and taught himself English. In 1906 Dr. Li, one of the most powerful evangelists China has yet had, visited Ningpo. Professor Tong was profoundly impressed and his spiritual life, always strong, was greatly deepened. Revival soon broke out in the school under his prayers and most of the boys, whether from heathen or Christian homes, confessed Christ. In 1907 he was called to a professorship in the new Shanghai Baptist Theological Seminary. Professor Tong is a speaker of spiritual force and has been a frequent lecturer at Young Men's Christian Association conferences. Under his special services at Hangchow in 1908 forty students of Wayland Academy decided for Christ and recent services have been marked by similar power.

YOGORO CHIBA is a native of Sendai and belongs by adoption to a family of high rank. He was converted about 1887 while attending evening classes conducted by the Baptist missionaries of Sendai. He received his college education at the Methodist Aoyama Gakuin in Tokyo and graduated at the head of his class. As a student he was active in Christian work. Upon his graduation he came to America and spent the years 1893-95 at Colby College, Waterville, Maine, and the years 1895-98 at Rochester Theological Seminary, earning all his expenses above his scholarships. At Rochester he was considered the strongest man in his class in philosophy and theology. On his return to Japan he was placed on the teaching staff of the Ella O. Patrick Girls' School in Sendai and later added to the faculty

of Duncan Academy. He is at present the president of the Southern Baptist Theological Seminary at Fukuoka and is dean-elect of the new union seminary of northern and southern Baptists in Tokyo. He has been a vigorous, out-and-out Christian and has had great influence in his denomination and beyond it.



Field Notes

THE FOREIGN MISSION DAY OFFERING

Many Sunday schools have not yet sent in their Christmas foreign missionary offering. It is greatly desired that all these offerings be sent without delay to the Sunday School Coöperating Committee, Box 41, Boston, Mass. Be sure that your school is not behindhand in this respect.

HOW THE BURMANS GIVE

The churches belonging to the constituency of the Burman Theological Seminary contributed to the seminary last year \$310, a sum larger than in any previous year, but not quite up to the thousand rupee mark which they had set for themselves. Forty-two students were in attendance, twenty Burmans, three Sgan Karens, nine Pwo Karens, one White Karen, one Kachin, one Shan, six Chins and one Chinese. W. F. Thomas, D.D., assumes the acting-presidency of the Seminary during the furlough of President McGuire.

COLLEGE NEEDS IN BURMA

The Board of Trustees of Rangoon Baptist College have appointed a committee of five to raise funds in Burma for new building needs. The object is to enlist people in Burma, both European and native, in the support of the institution, which now as a first grade institution is bound to have larger and larger requirements.



The Bishop's Retort

Usually it is the clergyman who gets the last word. One night a loud person who sat at dinner with a certain bishop kept making stupid jokes, and at each one laughed uproariously. Forgetting the office of his auditor, he finally said:

"I have three sons—fine lads—all in business. I always said if I had a stupid son I'd make a parson out of him."

When he had finished his discordant laugh, the bishop said: "Your father thought differently from you."



Missionary Program Topics for 1910

<i>January.</i>	THE MISSION WORK OF NORTHERN BAPTISTS.
<i>February.</i>	OUR FOREIGN EDUCATIONAL WORK AND ITS PRODUCTS.
<i>March.</i>	OUR HOME EDUCATIONAL WORK AND RACE PROGRESS.
<i>April.</i>	BAPTIST PRINCIPLES IN EUROPE. (Baptism of Oncken, April 22, 1834.)
<i>May.</i>	MISSIONS TO THE FOREIGNERS IN AMERICA.
<i>June.</i>	FOREIGN MISSIONARY PROBLEMS AND FORCES. (A World Conference Program.)
<i>July.</i>	FRONTIER MISSIONS AND CHURCH BUILDING.
<i>August.</i>	THE CLAIMS OF STEWARDSHIP.
<i>September.</i>	THE GOSPEL BY WAGON AND CAR.
<i>October.</i>	A DAY'S WORK OF A MISSIONARY.
<i>November.</i>	EVANGELIZING THE AMERICAN INDIANS.
<i>December.</i>	TESTIMONIALS FROM ALL LANDS.



Our Home Educational Work and Race Progress

1. Hymn: "Our Country's Voice is Pleading," No. 29, F. M. Hymnal.
2. Responsive reading: No. 7 in F. M. Hymnal, or Luke 24:13-28.
3. Hymn: "Speed Away," No. 50.
4. Scripture reading by leader. Acts 8:26-40.
5. Prayer for our Educational Work.
6. Statement of conditions and number and names of our Home Mission Schools for Negroes, Indians, Cubans and Porto Ricans. See Annual Report (10c.), and Dr. Sale's pamphlet, "Our Part in the Solution of a Great Problem" (5c.).
7. Hymn: "Before Jehovah's awful Throne," No. 10.
8. "Training a Race," by Dr. Sale (1c.). Followed by five minutes' discussion.
9. Reading: "A Practical School" (1c.). Make selections, to occupy three minutes.
10. Reading: "Neighborhood Work," in March MISSIONS, showing what students do to help others.
11. Hymn: "Land of Freedom," No. 32.
12. Unison Prayer: "Lord's Prayer" (or Prayer of Invocation, page 71).

NOTE.—Numbers refer to hymns in "Forward Movement Hymnal." Material can be obtained in single numbers at the prices named, or 15c. for the set, postpaid, by sending to the Literature Department of the American Baptist Home Mission Society, 23 East 26th St., New York City.

The "Forward Movement Hymnal," with its fine collection of hymns and responsive missionary readings, adds greatly to the interest of missionary meetings. Only \$15 a hundred, or 15 cents a copy, postpaid. Send to the American Baptist Publication Society, Philadelphia, for a sample copy.

and that all non-Christian nations are no better than barbarians, has been entirely abandoned. Protestantism may be a little ahead of Catholicism in some things, but neither the one form of Christianity nor the other is qualified to bring the world under its rule."

A JAPANICISED CHRISTIANITY

A well known Christian Japanese paper, *Kirisutokyo Sekai*, writing of the recent celebration of the fiftieth anniversary of Protestant missions in Japan, has said: "Though we Japanese have never produced a religion of our own, in the way we have adopted foreign creeds we have shown we possess most wonderful assimilative power. We made Buddhism and Confucianism our own, modifying and adapting them in various ways to our needs. There are those who think that Buddhism has never been so great anywhere as in Japan. While adopting foreign religions and reforming ourselves by means of them, we contribute to each creed a great many new qualities. The influence of religion on a nation and that of a nation on religion are equally great. How long will it take us to assimilate Christianity and how much of it shall we assimilate? Christianity can only thrive among us after it has been thoroughly Japanicised. The Christianity taught in the past fifty years has been essentially foreign in type. That which will spread among us in the coming five decades will be pronouncedly Japanese."

COMMENTS ON PRINCE ITO

One of the leading Japanese magazines, the *Taiyo* (or "The Sun"), recently contained 255 pages dealing with the life of the late Prince Ito. It would be most interesting to make long quotations from this fascinating discussion of the life of the greatest statesman of the Orient. We are only able to find space for two or three brief extracts.

Count Okuma, in his review of Prince Ito's life, says: "It is perhaps too early to try and form a correct estimate of the place Prince Ito occupied in the State. As a politician, Prince Ito was certainly a very great man, and to me it always appeared that his greatness was attributable to two mental qualities that he possessed: one was the most remarkable versatility, the other was a conciliatory spirit."

Count Hayashi, whose acquaintance with Prince Ito extended over a period

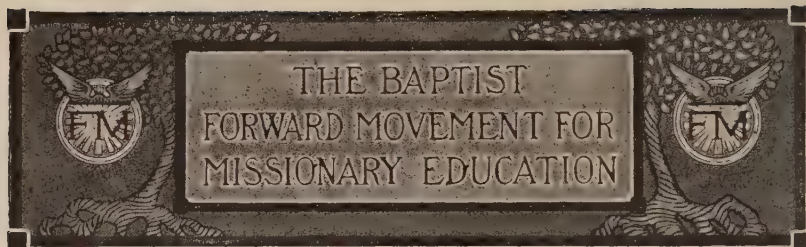
of forty years, writes of the loyalty and warm-heartedness of Prince Ito as a friend. He says: "The Prince was entirely without avarice, rather did he glory in his poverty. The Prince was a voracious reader. He spent many hours over magazines and newspapers, when he had leisure to do so. He was much at home when reading English."

Marquis Inoue writes especially of his attitude toward religion. He says: "In religion the Prince's attitude was one of general respect for all creeds, though he showed no special interest in religious belief himself. He held that Shintoism, being Japan's native cult, should be encouraged. He kept away from religious services whenever possible. Three times in his life, he told somebody shortly before his death, he prayed to the gods. The first time was when the Crown Prince was very ill some years ago, the second time was when war against Russia began, and the third time was year before last when the Crown Prince paid a visit to Korea. He carried about a Buddhist image with him wherever he went, and he had it attached to his person when he was assassinated."

It should be noted that in this long discussion of the life of the Prince some of the writers are very outspoken in alluding to his weaknesses, not to say faults, of character, and little excuse is given for those indulgences which, in the eyes of many Japanese to-day, are looked upon with disfavor.

THE CHRISTIAN PRESS IN CHINA

Within a quarter of a century, says the *Morning Star*, the Christian press in China and Japan has overturned the mythologies of paganism, taught a higher morality, changed fiction for fact, symbol to reality, and in so doing has mortified the pride of paganism, confounded its learning, revealed its absurdities, and ruined its credit. One singular and startling result of the diffusion of modern ideas is the establishment of at least one journal in every one of the twenty-one provinces of the Chinese Empire. Each of the most important centers—Peking, Shanghai, Tien-tsin, and Canton—possesses at least a dozen dailies, nearly all of which are printed in the spoken vernacular. For the first time in the history of the most venerable of empires, the masses of the people can become immediately acquainted with current events.



From the Forward Movement Mail Bag

THE STUDENT SECRETARY



ANNOUNCEMENT was made last month that provision had been made for the appointment of a Student Secretary of the Forward Movement, who should give his whole time to the missionary cultivation of Baptist students in denominational schools and state institutions. We are glad to be able to say that a man has been chosen for this position, who comes to the work highly recommended by those who know him best, as having the distinct qualities needed for this important task. Rev. Martin S. Bryant, of Indian Lake, N. Y., is this man, and he will enter upon his work April 1st. Mr. Bryant was a member of the class of 1909 of Colgate Theological Seminary, having done his collegiate work also at Colgate. He is a Volunteer, but was providentially hindered from going to the foreign field last year as he anticipated. With true missionary spirit, however, he became pastor of a home mission church under the direction of the New York Baptist Convention, and it is with great regret that his people yield him to the denomination for this larger service.

WHAT OUR FRIENDS SAY

The method of unifying missionary education for which the Forward Movement stands is commanding both attention and approval within and outside of the denomination.

Dr. L. A. Crandall, chairman of the Northern Baptist Convention's Committee on Moral and Religious Education, writes: "I was greatly interested in the exhibit of Forward Movement printed matter, and much impressed by the evidence of valuable work being done by your department of our great missionary

undertaking. It can hardly fail of being largely helpful in the important work of educating and inspiring our people in all that pertains to the task of world evangelization. I am convinced that you are working along the right lines, and that only as we inform the people and help



REV. MARTIN S. BRYANT

them to form right habits of giving shall we be able to secure a steady and satisfactory income for our enterprises. I am especially interested in the effort to induce our churches to give from week to week for missionary objects. We are trying it in Trinity with most satisfactory results."

President Rush Rhees, of Rochester, another member of this committee, says: "I have returned to you by express the interesting matter which you submitted

to me, bearing upon the work of the Forward Movement for Young People. I have been much impressed by the excellence of this material, and at your convenience should be glad to take up with you the question of what could advantageously be done for our young people here."

Dr. A. L. Phillips, of the Southern Presbyterian Church, requested full information and samples of all printed matter, and after examining it wrote: "I beg the privilege of saying I believe your denomination is working along the right lines exactly. Some years ago I proposed to the Home and Foreign Boards of the Presbyterian Church in New York that they have a joint secretary; but the matter was not then considered feasible, and so nothing was done. I am glad that your people have had the courage and wisdom to break away from old methods and have found a new way for doing things, which will be much more satisfactory than the single method. For some time I have been working in this direction in our own Church and I would not be surprised if at the next meeting of our Assembly next spring such an arrangement will be made. I have no doubt of its practicability and fruitfulness."

THE "STREAM OF MONEY" IN THE SUNDAY SCHOOL

A New England pastor bears the following testimony to the value of the double envelope plan of Sunday school finance: "You will be interested no doubt in our Sunday school report since adopting the duplex system for giving a year ago. There is nothing very startling in the giving towards current expenses, although the per capita giving is about two cents larger for the year than in twenty

years. But an enormous stride has been taken in giving to missions. The best year in the history of the church was in 1893, when \$62 was given, but it is to be noticed that this was with an envelope system. This year our Sunday school has given \$103 to missions. Many Sundays as many as 200 envelopes out of an average attendance of 300 to 325 contain missionary offerings. We are convinced that there is no way so admirable as this in carrying on the finance of the school. The first time in many years our school has a substantial balance in the treasury with all debts paid. We devote a part of a session once a month to a missionary talk to the children. We do not feel satisfied with the money gift, but are working and praying to the end that some of our boys and girls will offer themselves for service. We believe in the work you are doing, and wish to thank you personally for your kindly assistance."

THE BRIGHT IDEA OF A BRIGHT LAYMAN

In a city of the Middle West there is a Baptist church, of which the assistant cashier of the First National Bank is a member. This man has just written, enclosing price of a book, saying: "Stewardship and Missions" is a wonderful book. Kindly send a copy to my pastor, enclosing the card which I am sending you herewith. We must have his cooperation to do much. We hope to take up the study of stewardship in the B. Y. P. U. the first of the year. If we can interest the pastor, perhaps it will be brought before the church."

On the back of the card which he sends to be enclosed are the following words: "Pastor, please read this book at once, then let's make Stewardship a live issue in our church. B——."

WEEKLY	OFFERING
CURRENT EXPENSES OF THE SUNDAY SCHOOL	A STREAM OF MONEY for MISSIONS
Name _____	_____
Date _____	_____
ISSUED AUG. 27 1907	



The World Missionary Conference



HE program of the World Missionary Conference is nearly completed. The Conference proper is to be held in Assembly Hall, Edinburgh, Scotland, beginning June 14, 1910, and the 1,100 delegates are to be seated on the floor, while missionaries, wives of delegates and other visitors are to occupy the galleries to the number of about a thousand. The morning and afternoon sessions of the Conference will be given to the reports of the eight Commissions and the discussions thereon. These reports, each of which will make a large volume when printed, deal with questions of the administration and prosecution of missionary work among non-Christian peoples; such as forces necessary fully to occupy all fields; the native church and native workers, education, the most effective form of the Christian message to the various classes of non-Christians; the preparation of missionaries; the development of the resources of the home churches; the relation of missionaries to governments; coöperation and unity among the various missions. Each Commission is to present its findings, with a statement of the evidence on which they are based, and discussion is to follow under such regulations as will insure intelligent and profitable treatment. The reports and the discussions will be expert contributions to the subjects with which they deal, and will cover the field of missionary enterprise as it never has been covered before.

The evening meetings are to be of a more popular character and men of high place in church, and in professional and public life, and of recognized power on the platform, are to speak. Representatives of world-wide reputation from England and Scotland, several countries of

Europe, India, China and Japan, and the United States are on the list. The topics are as follows:

Tuesday evening, June 14th: The Missionary Enterprise Central in the Life of the Church; Christ the Leader of the Missionary Enterprise.

Wednesday evening, June 15th: Christianity the Final and Universal Religion.

Thursday evening, June 16th: The Missions of the Early Church in their bearing on the Modern Missionary Enterprise; Medieval Missions in their bearing on Modern Missionary Enterprise.

Friday evening, June 17th: The Extent and Characteristics of German Missions; The Contribution of Holland and Scandinavia to the Missionary Enterprise.

Saturday evening, June 18th: Changes in the Character of the Missionary Problem in Recent Years; (a) in the Far East; (b) in India; (c) among Puritanical and Backward Peoples.

Sunday evening, June 19th: The Duty of Christian Nations; The Contribution of non-Christian Races to the Body of Christ.

Monday evening, June 20th: The Problem of Coöperation between Foreign and Native Workers. Two of the three speakers on this subject will probably be native Christians from Asiatic fields.

Tuesday evening, June 21st: The Demands Made on the Church by the Missionary Enterprise.

Wednesday evening, June 22d: The Sufficiency of God.

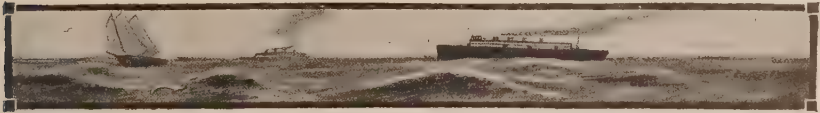
Thursday evening, June 23rd, will be the closing meeting.

While the sessions of the Conference and evening meetings are in progress in Assembly Hall, Synod Hall, which also accommodates about 2,000 people, will be occupied with parallel meetings. The Conference will busy itself mainly with questions arising in the conduct of mis-

sionary work in the field; the meetings in Synod Hall will be of a more popular character and will consider the missionary problem as it affects the Home Church—the collection and disbursement of funds; the selection and appointment of missionaries, the training of the young in missionary knowledge; developing the resources of the Church, inspiring the laity to seek thorough information respecting missionary work, etc. It is intended to make these meetings, morning, afternoon and evening, of special service to ministers and laymen. The speakers will be

men and women well qualified to give interesting and instructive addresses.

The admission to the Synod Hall meetings and to the galleries of Assembly Hall will be by ticket only, for which moderate charges will be made. Season tickets to Synod Hall will be less than \$2 each. It will be possible for at least 2,500 of the general public to attend meetings at the two halls. Tickets for one day only are to be sold for the galleries of Assembly Hall, excepting missionaries and wives of delegates, for whom a limited number of season tickets will be available.



FROM THE FAR LANDS

DR. DOWNIE AT NELLORE

Dr. Downie and his wife arrived at Nellore, South India, on the 9th of December, thirty-six years to a day from their first entrance into their work in that city. On their way they paid a visit to John Rangiah, the Telugu missionary in Natal, South Africa. As highly as Dr. Downie esteemed Rangiah, he was not prepared to find so extensive and solid a work nor to hear from the lips of the highest British officials such warm praise of the character of Rangiah's work.

RESIGNATION OF MR. WELLES

The resignation of Rev. E. T. Welles of the Congo has been accepted with reluctance by the Executive Committee of the Missionary Union, since it is evident that the state of his health will not permit him to return to Africa. He has been a devoted servant of his Master on the Lower Congo since 1896, genial, whole-hearted and able in his conduct of the work.

DEATH OF DR. BARCHET

After almost forty-five years in East China, Stephen P. Barchet, M.D., died in China, October 5th, 1909. Dr. Barchet was a native of Stuttgart, Germany, but lived in the United States for some time before he went to China in 1865. He received appointment as a missionary of the Missionary Union in 1875, although he had been engaged in missionary work

at Ningpo for years previously with his father-in-law, Rev. E. C. Lord, D. D. Highly valued service was rendered by him for twenty years longer at Ningpo and five years at Kinkwa, when he resigned and entered the United States consular service at Shanghai. On his retirement in 1908 his missionary brethren wanted him to take up literary work for the Chinese in connection with the China Baptist Publication Society and the Christian Literature Society, but his failing health precluded further activities. He is survived by his wife, four daughters and a son.

COMING BY TRIBES IN KENG TUNG

During the past year in the Kengtung field, Burma, several hundred have been baptized of a new tribe, the Sam Taus, who are a literate people. Still another tribe, the Yao, have sent delegates to inquire concerning Christianity and have had teachers dispatched to them. It is impossible to meet the demand for teachers either in the evangelized or the unevangelized districts. Rev. C. B. Antisdal has prepared charts and readers in Lahw for first grade and in Shan for first, second and third grades; also an elementary arithmetic, and many gospel narratives in Lahw.

BUDDHIST SAINT AT CHURCH

One of the most distinguished Buddhist saints of Burma, U Pandavamsa of Meiktila, with nine of his yellow-robed follow-

ers, sat in the chapel of the Insein Burmese Baptist Church during one of the recent Sunday morning services. He was on a search for truth and gladly accepted the invitation of the Christians to hear expounded the nature of the worship of the Eternal God, an act of candor which highly incensed the leading Buddhists of Insein.

WHERE THE NEW MISSIONARIES ARE

The designation of the missionaries sailing for the first time last fall has been made as follows, some of them being temporary designations for language study:

BURMA—W. L. Soper, Burman Mission, Bassein; C. E. Chaney, Puo Karen Mission, Maubin.

ASSAM—C. H. Tilden, Jorhat.

SOUTH INDIA—W. J. Longley, Vinukonda; S. W. Hamel, Madras.

EAST CHINA—R. D. Stafford, Ningpo; P. R. Moore, Hangchow.

WEST CHINA—W. R. Morse, M.D., Kiating; J. A. Cherney, Suifu.

AN OLD-FASHIONED CONVERSION

An "old-fashioned conversion" is rejoicing the hearts of the missionaries at Morioka in Northern Japan. It is of the wife of the president of the Agricultural Bank, who has met the opposition of her family firmly and is happy in bearing her cross.

CUSHING MEMORIAL DEDICATED

The beautiful Cushing Memorial Buildings of the Rangoon Baptist College, described by Principal Hicks in January MISSIONS, were formally dedicated December 22-23. The Lieutenant-Governor of Burma, Sir Herbert Thirkell White, presided on the first evening. A report was given by Principal Hicks and addresses by the Lieutenant-Governor and the Director of Public Instruction for the province. At the exercises on the following morning addresses were given in Burmese by Dr. E. W. Kelly and Manng Kyaw Diu, B.A., LL.B., and in Karen by Rev. Manng Po and Dr. W. F. Thomas. The prayer of dedication was offered by President D. A. W. Smith of the Karen Theological Seminary, whose service in Burma dates from the year 1863.

SITUATION IN CHINA

From many parts of China comes the same good news that public opinion is still active against opium. From West China, the section which is the greatest producer of opium in the empire, comes

word that in Kiating and the other large cities of the province the opium dens are finally closed and the drug can be obtained only at a few licensed places and only by men over fifty years of age who have been given a license. While opium smoking has never attained the proportions in South China that it has in some parts, public opinion is waging war against it even there. Rev. A. S. Adams reports that a fair number of prominent men on the Hope field have sought treatment for breaking off the habit, some at our hospital at Swatow and some at an English Presbyterian institution. The Chinese press is a valuable ally in the campaign against opium.

AN ASHMORE MEMORIAL

It has been proposed by President Emory W. Hunt of Denison University that the admirers of the late William Ashmore unite with the alumni of Denison in placing a bronze bust of Dr. Ashmore in the college library where the influence of his strong and winning personality may be felt in years to come among the young people of his loved state. In order that a large number may have the opportunity to express their affection for Dr. Ashmore, a popular subscription has been started to be paid by individuals or families, one dollar for each member. The bust and pedestal will cost between four and five hundred dollars. President Hunt will send to each one contributing a picture of the bust when completed.

A REMARKABLE CAREER ENDED

A career of extraordinary interest was ended when Rev. S. J. Smith, Litt. D., passed away October 10, 1909, at the age of eighty-nine at Bangkok, Siam. Dr. Smith was born in Burma of English and Portuguese parentage, and adopted by Rev. J. T. Jones, who went from Burma to found the mission in Siam in 1832. He spent the years 1835-49 in America, graduating meanwhile from Madison (Colgate) University, and returned to Siam as a missionary of the Union. When in 1868 it was decided to continue only the Chinese department of the Siam mission he determined to conduct a work for the Siamese on a self-supporting basis. Dr. Smith has had a large and prominent part in the making of the new Siam. From his press were issued not only the Bible and other religious works, but Siamese classics in great numbers, which had never before been printed. His foundry, also,

for many years furnished most of the Siamese type used by other presses. He was a pioneer journalist, publishing both English and Siamese newspapers. Grammars and arithmetics, also, came from his pen, but his monumental work was the English-Siamese dictionary issued in five volumes. At the time of his death he was engaged in compiling a Siamese-English dictionary on the same scale. Dr. Smith was one of the last of the "links" connecting the present with the beginnings of things in our missions.

A SEVERE LOSS IN A NEEDY FIELD

The death of Rev. Manuel C. Marin, of Sabadell, Spain, on January 3rd, calls attention anew to the needy condition of the work in Spain in this day of open-mindedness and receptivity to the claims of evangelical Christianity on the part of the Spanish people. Mr. Marin was educated at Colby College and Newton Theological Institution, graduating from the latter in 1885, and in the following year returned to Spain, his native land, as a missionary of the Union. He was the colleague of Rev. Eric Lund until Mr. Lund was transferred to the Philippines. Mrs. Marin, who was a native of Newton, Mass., died in 1901 while they were in this country during the war with Spain. During the past few years Mr. Marin, with Mr. Anglada, of Barcelona, has held together the interests of the mission and the work has grown slowly but appreciably, while the literature from his press and especially the monthly publication, *El Eco de la Verdad*, has had its influence in the changed feeling abroad in Spain. He is survived by a young daughter in this country and his sister, Miss Matilde Marin, his efficient right-hand helper in the Sabadell Mission.

MRS. E. S. M'KENZIE

Mrs. E. S. McKenzie, the widow of W. S. McKenzie, D.D., Secretary of the Missionary Union for the New England District from 1872 to 1896, died at Brookline, Mass., January 25, 1910, after some years of failing health. She is survived by two daughters and one son, C. F. McKenzie, M.D., missionary of the Union at Kihwa, East China.

INJURY TO MRS. PHILLIPS

On the day of the arrival from furlough of E. G. Phillips, D.D., and Mrs. Phillips, at Tura, Assam, Mrs. Phillips fell and broke her ankle, and Rev. G. G. Crozier, M.D., had to be hastily summoned back

from Agra, where he had gone to attend the World's Christian Endeavor Convention. Mrs. Phillips is making a good recovery.

BAPTISTS AT THE C. E. CONVENTION

Among Baptists on the program at the World's Christian Endeavor Convention in Agra, India, were Rev. L. T. Ah Syoo, of Moulmein, Burma, and missionaries J. M. Baker, W. H. S. Hascall, S. A. D. Boggs and C. H. Heptonstall.

TRIALS AT MONGNAI

The Shan church at Mongnai has to report for the past year 24 baptisms, the largest number in one year, a membership of 106 and self-support in the church, 360 rupees for the pastor having been raised all from its own membership. It has also been going through the waters of affliction and five have been excluded. The buildings of the mission narrowly escaped destruction recently, when in the absence of Dr. Gibbens an incendiary set fire to the thatched roof of the chapel and tried also to burn down the house of the British magistrate.

JARO POST-OFFICE ADDRESS

Persons writing to any of the missionaries at Jaro will find it sufficient to address letters to Iloilo, Panay, P. I. Jaro is not a post-office and letters so addressed are sometimes missent to Jolo.

VISITORS AT A FRONTIER STATION

At the present time no station is so remote that the missionary should despair of visitors. Myitkyina, our northernmost station in Burma, is certainly off the beaten track, yet Mr. and Mrs. Geis recently had the pleasure of entertaining three visitors from their home city of Rochester, N. Y.—Mrs. Jones, Miss Prescott and Miss Barton. At frontier posts such visits are doubly welcome.

HEAD-HUNTERS IN BURMA

The horrible practice of head-hunting has had a sudden reappearance in the Toungoo District of Burma. One of the Shwegyin women was found beheaded and later a Burman woman and two boys were victims. One of the tin mines in that region had caved in, and it appears that some of the Karen workmen saw the ghost of a woman with a child, who told them that if they got her thirty-six heads they could work the mines in safety. At the time Rev. A. V. B. Crumb reported this occurrence the government had not been able to put its hands on the culprits.

OVER A THOUSAND BAPTISMS

Baptisms on the Bapatla field in South India numbered 1,045 in 1909, fruits, as Rev. G. N. Thomssen believes, of a long and earnest prayer preparation and an unusual amount of touring.

THE "FUKUIN MARU"

"You will be glad to know that Captain Bickel is having a real welcome in the new islands to the west where he has recently been opening work," writes Rev. F. C. Briggs, of Himeji, Japan. "In one island the people have offered him the Buddhist temple at a nominal rental to be used as a home for his evangelist and as a preaching place."

SOLDIERS BAPTIZED

A work of grace has been going on at Secunderabad, South India, among the English soldiers in that garrison town. Rev. A. M. Boggs baptized five into the English church, one of whom had been a ring-leader in opposition to the services. Mr. Boggs has a fine hold on the men in the garrison. Something like a revival has been going on, meetings being held in one of the soldiers' homes.

A MISSIONARY VISITOR

Dr. R. E. Adkins, of Kityang, South China, is having the pleasure of a visit from his sister, Miss Fannie Adkins, of Granville, O. Miss Adkins, although but a visitor, has stepped into the service and lightened for a time many of the burdens being carried by the Kityang workers.

A MEMORIAL OF DR. BENNETT

A memorial volume has been issued by the missionaries in Yokohama on "Albert Arnold Bennett: Teacher, Preacher, Friend" It contains a sketch of Dr. Bennett's life as given at the funeral service by Rev. S. Mitamura, a tender and beautiful appreciation of him by Dr. Harrington and the sermon which was preached by Dr. Bennett last summer at the Japan Conference on "The Entwining and Untwining of Human Fellowships for the Revealing of a Higher Tie." This sermon made so profound an impression as to seem almost the outstanding event of the Conference. A hymn written by Dr. Bennett closes the little book.

JUDSON MEMORIAL FUND

It was suggested by the Burma Missionary Conference and voted by the convention, composed of the churches of Burma, that not less than a lac (100,000)

of rupees be raised in Burma as a memorial fund before the Judson Centenary.

ADVANCE IN NORWAY

The brethren of Christiana, Norway, have repaired and renovated the Tabernaklet at a cost of nearly 1,800 kroner. Baptist ministers to Northern Europe should not forget the strong Baptist interests to be found in the cities they visit.

A RECORD

Miss Grace Bullard, of Kavali, South India, has passed with distinction her second examination in Telugu, securing the highest marks that have ever been awarded in the Telugu examination by the South India Missionary Association Committee.



The Foreign Missionary Record

ARRIVED

Rev. C. W. Briggs and family, from Jaro, P. I., at Deposit, N. Y., January 30.
Rev. W. E. Wiatt and Mrs. Wiatt, from Moulmein, Burma, at New York, January 29.
Miss A. P. Klein, from Iloilo, P. I., at Williamsport, Pa., October 31.
Rev. George Stone, from Nellore, South India, in England, January 8.
Mrs. C. H. D. Fisher, from Tokyo, Japan, at San Francisco, January 31.



Opportunities for the Right Men

BY REV. STACY R. WARBURTON

Pastors of the northern states are responsible for giving the gospel to 61,000,000 in heathen lands. Two hundred and fifty men have the task, an average of over 240,000 per man. Considering such a situation, the place of largest opportunity, for those who are qualified, is in the Orient. Forty men have been asked for by the Missionary Union this year in order to fill vacancies. Thus far eleven men have been appointed—one for medical work, four for educational work and six for general work. This number will not begin to meet the demand. In almost every one of our foreign fields the shortage of men is so great that it has become a most serious problem how to distribute the missionaries so as to carry on the work.

Four vacancies must be filled without delay this year, and we present an urgent appeal to young men qualified for these positions to give consideration to them. If a man wishes to work where he is supremely needed, these four positions offer opportunities which cannot be equaled elsewhere. The four special needs are as follows:

1. A MISSIONARY FOR ENGLISH-SPEAK-

ING PEOPLES AT RANGOON. For two years the call has been going out for a young man of experience in the pastorate to take up this work, and the man has not yet been found. The impression prevails that this is not an opportunity equal to that of a missionary to the Burmans or Karens, for example. On the contrary, it is an opportunity of strategic importance. Mr. John R. Mott maintains that there is no work in the East more important than that in the great port cities of India, China and Japan. The attitude of the Europeans in these cities determines the attitude of thousands of natives. To reach these men, to bring them into sympathy with the work of the missionaries and to make them active Christian workers, is a part of the opportunity at Rangoon. Besides this, there is the great body of Eurasians, who are not reached by the missionaries to the Karens or Burmans, but who are taking an increasingly influential part in the civil and commercial life of the province. The missionary will also have in charge the work for Chinese, of which there are upwards of 30,000 in Rangoon. These lines of service, together with the unique opportunities which the missionary at this post has for varied and multiplied service in the mission and for counsel with the missionaries, make this position one of great attractiveness and importance. The position calls for a college graduate who has had successful experience in the pastorate and should appeal strongly to not a few men who perhaps are unable to undertake in the vernacular, because of difficulty in the acquirement of language.

2. A SUPERINTENDENT FOR THE NORMAL DEPARTMENT OF RANGOON BAPTIST COLLEGE. Here again the need is urgent and the opportunity is as great as the need. The normal school is the second largest in Burma, being exceeded in size only by the government normal school. It is the only Christian normal school in the province, and trains teachers for schools all over Burma, both mission and government. Pupils come from many different races, Burmans, Karens, Shans, etc., and go back to lay the foundations for a Christian education among their people. Graduates of the school are found in the cities of lower Burma and in the hills and mountains to the north and thus the influence of the school is carried into all parts of the country. The Christian teacher is a Christian worker as well and hence the school is an evangelistic agency of great

importance. The superintendent of the school has a rare opportunity and one of far-reaching influence in directing the training of those who are to be the Christian leaders of Burma. The normal school is an integral part of the Rangoon Baptist College and the superintendent is a member of the faculty. Instruction is in English. The man needed for this position should be a normal graduate and should also hold a degree from some college or university.

3. A TEACHER OF PHILOSOPHY, PSYCHOLOGY, LOGIC AND ETHICS FOR RANGOON BAPTIST COLLEGE. The college emphasizes philosophical branches and a qualified man must be secured without delay as an associate with Dr. St. John in the Philosophical department. The college has recently been raised to the first rank, and its opportunity and influence, great heretofore as the largest Christian college in Burma, is now to be even broader. This is a position of rare attractiveness for a college graduate who has specialized in philosophical studies. For a Christian young man no position which he could secure in an American college would equal this at Rangoon in its opportunity for Christian influence. It is a missionary opportunity of the highest grade.

4. A TEACHER OF CHEMISTRY, PHYSICS AND MATHEMATICS FOR THE AMERICAN BAPTIST MISSION COLLEGE AT ONGOLE, SOUTH INDIA. Here the grades taught are those of high school and the first two years of college. The main college building was enlarged a year or two ago to provide necessary equipment for the scientific department, but a man has not yet been secured for this important position. It is a rare opportunity and one that ought to appeal to college men who have specialized in science.

These four men are needed immediately. They ought, if possible, to go at once. Other places of superb opportunity without a parallel might be enumerated. These, like the positions already mentioned, are for men who are qualified to take advantage of them. Men of the highest ability are needed. For men of health, education, consecration and ambition there are no places in the world's work where a man's life will count for more than on the foreign mission field. Who will volunteer for these places of leadership? Secretary Haggard of the Missionary Union will gladly correspond with any who are interested in these or other positions abroad.

A Responsible Service

Miss Charlotte E. Fuller passed her childhood in Monroe and Wayne counties in Western New York and her Normal training was received in Brockport in the same state. She has been associated with, cared for, and trained children almost constantly since that time. She was



MISS CHARLOTTE E. FULLER

connected with and taught in the Albany Orphan Asylum a number of years; then followed years of successful teaching in the public schools of Fairport. For the last three years she has been a teacher in the State Training School for Girls at Hudson, New York. She is well fitted by temperament and training to be the mother of our boys and girls, but more than these qualifications we prize the Christian graces that are hers from a life of service to Christ. The Missionary Union is to be congratulated that it has as superintendent of the Fanny Doane Home this gracious Christian lady, who has for the boys and girls in her charge the highest Christian ideals and who will give herself unreservedly that they may attain them.



The Sudan Commission

The Executive Committee of the Missionary Union was authorized by the Board of Managers at their mid-year meeting in Chicago, December 2d, to appoint a commission to visit the Sudan

and also the field of our mission work in the Congo State, and ordered to investigate the situation in those two countries. Since the action of the Board, the Executive Committee has given earnest consideration to the matter of appointments for this commission. It seeks to secure the service of a missionary, a minister and a layman. Rev. Joseph Clark, of the Congo Mission, has been asked to accompany the party. It is expected that W. L. Ferguson, D.D., of South India, will be the representative of the mission body. Correspondence is now being conducted with possible members from America and it is hoped that definite announcement of the complete personnel can be made at an early date. It is expected that the commission will start for Africa about the last of March or early in April. No effort will be spared to make the work of the commission of the most thorough character.

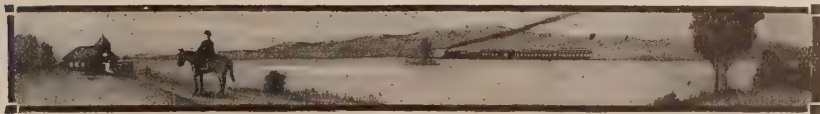


A Noted Visitor

One of the most interested attendants upon the Student Volunteer Convention at Rochester in December last, and a couple of weeks later at the Laymen's Convention and Conference of Foreign Missions Boards in New York City, was Dr. Julius Richter of Germany. It is conceded by those who are well informed that Dr. Richter is, next to Prof. Warneck, the foremost authority in the world on all that pertains to the subject of missions. And not only is he a thesaurus of missionary information, but he is a most inspiring speaker even when under the relative disadvantage of using English. It is interesting to know that Dr. Richter left this country filled with great hopes for the part which America is to take in the future progress of Protestant Missions. When at the Rochester Convention he looked into the bright faces of about four thousand young students kindled with missionary enthusiasm, he realized that the central question, that of laborers in the great harvest, there found an ideal solution. When he later came in touch with the Laymen's Missionary Movement in the New York City Convention, he dared hope that by reclaiming the wealth of the Union for the service of the kingdom that other perplexing problem, the money question, would be dealt with satisfactorily. And writing in the hour of his departure for Europe, he said: "When in constant intercourse with the

leading men of the American missionary movement I perceived with admiration of what high type these men really are, my confidence grew that the leadership, too, is in good hands, and that by such men God has a great work waiting for these Christian churches." American missionary workers are grateful for such kindly commendation and encouragement from Dr. Richter, but are still more grateful for the benediction of his presence among

them, the benefit of his keen counsel and strong addresses so freely given while here, and for the knowledge that one so devoted and able as he is laboring in another section of the Master's vineyard for the coming in all the world and among all men of the kingdom of our Lord and of his Christ. Readers of MISSIONS will be glad to learn that he has promised to take place among its foreign contributors.



FROM THE HOME LANDS

WHAT THE WEEKLY SYSTEM DOES

With the weekly system of giving to missions, the First Baptist Church of Grand Forks, N. D., will this year contribute four times as much as heretofore with the old way quarterly offerings. The church at its annual meeting voted to have a continual stream of money from its treasury flow forth to evangelize the world.

CHURCH ERECTION

Two buildings have been dedicated in Minnesota recently; West Duluth on October 10 where all but \$700 of \$8,000 has been provided, and at Knife Lake where an attractive building worth \$3,000 has been erected.

A CALL FOR FIRST CLASS MEN

There is need of ten more first class men in North Dakota this spring, writes the General Missionary, Rev. W. L. Anderson. His address is Jamestown, N. D.

MISSION CHURCHES IN MINNESOTA

In the 46 mission churches of Minnesota there are 2,585 members, and 24 converts have been baptized during the last three months.

PROGRESS IN KANSAS

The annual report of the 620 churches of Kansas, where the Home Mission Society has done an upbuilding work, shows that last year there was a gain in membership of 1,075. The report says that only six times in the history of the Convention has it been larger. There are 575 Sunday schools with an enrollment of 4,107. The total gifts for benevolences were \$52,392, a gain of about \$10,200. In the missionary work of the state, 79 work-

ers were reported and the benevolent offerings of the churches served were 60 per cent. larger than last year.

QUARANTINE AT BISHOP COLLEGE

The students and faculty of Bishop College at Marshall, Texas, have been quarantined for several weeks by several cases of smallpox. President Maxon handled the situation with great ability and at once isolated the students, building a temporary hospital for their comfort. The quarantine has recently been lifted. Only one death occurred, that of H. S. Smith, one of the students. It was a period of great anxiety for all who were confined to the campus.

SWEDISH MISSIONARY SPIRIT

The Swedish Baptist church of Kenmare, N. D., under the leadership of its pastor, Rev. Peter Ryden, has erected a fine meeting house at Niobe, one of its mission stations, and dedicated it free of debt. This new church is the first in the state to send in its apportionment for state convention work for 1909 and 1910.

Rev. B. L. Carlton, pastor of the Swedish Baptist church of Fargo, N. D., has been holding meetings in the Clay County jails of Minnesota.

A WELCOME WORKER

Dr. Rudd, Superintendent of Missions in Porto Rico, writes: "The coming of Mr. Detweiler has been a great joy to our hearts and at the same time I believe a great blessing to the work. He has taken hold of the work in Porto Rico with enthusiasm and with a fine knowledge of the language. His preaching is acceptable, instructive and interesting to

the natives who love to hear him. I have turned over to him the Yauco section of the Ponce district. He has four churches, together with several preaching stations. Two native workers, Sanchez and Perez, are with him."

HOW BENEDICT HELPS THE NEGRO PREACHERS

The work of this year at Benedict, Columbia, S. C., is especially marked for its earnestness, faithfulness and harmony. There is a spirit of loyalty among the students that indicates a clearer appreciation of the advantages to be derived from study in a mission school. The students are orderly, industrious and obedient so that discipline is reduced to a minimum. The influence of the schools for higher education of the negro is touching the home life in the local community in an unexpected way and is creating a condition that must be reckoned with. To illustrate: One of our graduates was asked about the conditions in her home church and this was the reply, "Our preacher is a good old fellow, and he satisfies the old folks very well, but he does not say anything to interest or instruct our young people who have been in the schools, and as a consequence we just do not find much in the home church to interest us, so we either stay at home or try to find employment in a city where we may hear the good preachers and get some higher grade social life." This is the fact; the ignorant preachers who are devout in heart but lacking in intelligent understanding of the Bible are not able to interest the younger and better educated and there is a growing division in the churches. To meet this condition Benedict has offered to these ministers a special sixteen weeks' course covering four progressive years. It takes them just as they are, and by giving them classes by themselves helps them to the broader vision and shows them how to find the richer truths from the Word of God. Most of these men are farmers and the four months from December 1st to April 1st given to this study work will not hinder the farm work but will help them to be better preachers.

THE FLORIDA BAPTIST ACADEMY

The work has gone forward favorably. The only discouraging phase is inability on account of the limited capacity of the dormitories to receive many who apply for admission. This has especial reference to girls' boarding department. The enrollment is over 400, greater than ever

before. President N. W. Collier says: "A friend of the school remarked recently that the institution might have a thousand students as easily as four hundred if it possessed the necessary equipment. But we are thankful for those we have and live in the hope that the Lord will open a way to enlargement. The influence of the school in the community and state is increasing. It has the respect and support of the thoughtful people of both races. The present teaching force numbers fifteen; a loyal, efficient and consecrated body of workers. Recently during the week of prayer over fifty of the students confessed Christ. There were but two left in the boarding department who did not acknowledge Jesus as Lord."

A NORTH CAROLINA SCHOOL

Thompson Institute, at Lumberton, N. C., is wholly a colored school. Principal Knuckles, one of the successful educators of his race, says: "Our work is moving along nicely this year. We have a good attendance and have just closed a series of meetings in which nine students were converted and the whole school revived. A special effort beginning the first of January is being made to raise sufficient money to complete the new brick building. Two thousand dollars, all of which has come from the colored people, has been raised and expended thus far. This large sum was given by the colored churches in the association in which the school is located."

FROM IDAHO OUT-STATION TO CHURCH

One of the Home Mission Society's missionary pastors in Idaho has been going out eight miles every other Sunday afternoon for several years to conduct a meeting in a school-house as an out-station to his regular work. Land became valuable in the vicinity of the school-house for fruit raising, and the population rapidly increased. A railroad found its way into the neighborhood and a little town was started. In February, 1909, a Baptist church was organized which within a few months had a membership of 50. A neat and attractive meeting-house was soon erected and a Sunday school organized. With these developments the people are no longer satisfied with partial service from a pastor living eight miles away and now comes a demand for a pastor for full time. And with only a small amount of aid from the Home Mission Society a pastor has been recently settled there to give his full time to the field.

This strong and well equipped church with a wonderfully bright future before it has sprung up out of a home mission out-station.

HOWE INSTITUTE GRADUATES

Miss Robena C. Jenkins furnishes the following record: Mr. Monroe Allen is a graduate of the literary department, class of 1908. Seeing the necessity for laborers in the West, he settled in an uninhabited, desolate section known as Red Bird, Okla. He built one of the largest cotton gins of the West and is known as a successful ginner and buyer, giving employment to many. Through his untiring efforts the town has grown rapidly and now boasts of a population of 500 energetic, progressive people, who recognize Mr. Allen as one of the founders, an ideal business man, worthy of emulation.

Mr. C. A. Thompson, class of 1907, graduated from the stenographic department with high honors. He creditably held the position of principal of Porter School, Memphis, and is now stenographer in the government employ.

Miss Eugenia Searcy, who graduated in 1907 from the literary department, is intellectually brilliant and is now one of the faculty of Howe. She is very ambitious, having recently finished the course in art and painting.

This indicates the work done at this Memphis institution and the progress of the race it is educating.

THE ITALIAN WORK AT ORANGE, N. J.

The missionary reports that the work is very encouraging. He has held four cottage meetings and visited the hospitals several times. "Many times I go with people to interpret for them to lawyers and real estate men, whoever it may be. The evening school is still keeping up and I give one night a week for choir rehearsals. The prayer meeting is good."

THE SPIRIT OF THE INDIANS

The following letter from the wife of a missionary among the Kiowas shows how generously the Indian converts are giving towards home and foreign missions:

MOUNTAIN VIEW, OKLA., Jan. 14, 1910.

REV. H. L. MOREHOUSE, D.D.:

DEAR BROTHER:—Enclosed find draft for \$56.10 from the Kiowa Rainy Mountain Church, as a part of Christmas offering to Jesus.

Yours in the service,

MARY A. CLOUSE.

If many a large white church in its strength gave in proportion to this little

Indian church in its weakness, there would be indeed "a stream of money for missions."

CAN YOU RESPOND?

The Home Mission Society would greatly appreciate the donation of a copy of the Baptist Year Book for 1890. Also any copies of the Year Book prior to 1888 can be used in our library to great advantage. Address, Literature Department, American Baptist Home Mission Society, 23 East 26th Street, New York.



Seen Through Western Eyes

BY REV. T. F. M'COURTNEY

FOR several years we have been planning to start work among our Spanish-speaking people, but for financial reasons this was delayed from year to year. Last year a young lady was secured who was fully competent and everything was ready, but our Board thought it not wise to go ahead without more money assured for the year, and the work was again delayed indefinitely. But this spring the Lord sent us, in the person of Andres Bosoco, a most competent man, whose heart was warm for the work. He asked that only a bare support for him, his sick wife and one child be provided. He was receiving good pay from public work, but he was willing to give that up for a bare support while he should have the privilege of telling the story of Jesus to his own people and to the other Spanish-speaking people at Yuma. Our church at Yuma, and also the Yuma Valley church, became interested in him and decided to put him to work. He was not a member of the Baptist church, but he did believe the Bible as we teach it, and when this was discovered, it was easy for us to receive him into our church at Yuma, and the Lord has greatly blessed his work. Six or seven have been baptized already. He preaches regularly on the streets of Yuma where a large number of people hear the Word patiently and gladly. His Sunday school is growing, and in a short time we hope he will have the work so well planted at Yuma that he may go to other places and start work, while keeping a general oversight of the work at Yuma. Most of our towns in central and southern Arizona have a large number of Spanish-speaking people, there being in all about 35,000 in Arizona, and in most places little or nothing is done for them.



MEN'S UNITED BIBLE CLASS, MOUNDVILLE CHURCH, ENROLMENT 100

How a Church Grows in West Virginia

BY REV. ARTHUR HANK, MOUNDVILLE

The history of the Baptist church of Moundville, W. Va., may really be said to begin with the dedication of the church building in July, 1903. While there was an organization dating back to about 1898, yet it was a disorganized body, worshipping in a downtown hall with only a little handful of people at the church service and a few children in the Bible school. A year or so prior to 1903, 36 members with sacrifice and great effort in soliciting funds, purchased a lot in one of the

very best locations in the town, and very soon thereafter began the present building, contracted at a cost of something like \$7,000, bonding themselves in order to do so. One of the leading spirits in this movement, to whom the church property will ever be a monument, was the senior deacon, Peter Crow, who passed to his reward August 31st, 1908, after seeing that 36 grow to a membership of 170. The growth of the church in the years has necessarily been very slow, with no Baptist sentiment either on the Virginia or Ohio side of the Ohio River. The accessions have been for the most part from



MISSION SCHOOL OF MOUNDVILLE CHURCH, INCLUDING SOME LITTLE POLANDERS

the working people, but with the heroism of martyrs the little church has steadily grown.

The present pastorate began in December, 1906. The membership has grown from 155 to 220, including 48 additions from special meetings just closed. The church debt has been reduced, the offerings to benevolence have trebled, the Bible school has more than doubled in the last six months, with organized classes for both men and women. The men's class has an enrollment of about 100 and the women's class of about 50. The school severely taxes the capacity of our building and we are now almost compelled to finish three rooms in the vestibules for class rooms, an expense we had hoped to avoid since our people are anxious to become self-sustaining and free from debt.

In November, 1908, a mission school was organized in the southern part of the town, fourteen squares from the church, with 16 persons present the first Sunday. This school has had to move once for lack of room, and now the enrollment is about 90, with an average of about 75 crowded into a room 18x30 feet, from which we ought to move if we were able to secure larger quarters. Pseudo-baptist sentiment is strong, but careful training in these schools will bring forth Baptists for the future. Our people are for the most part poor but they respond nobly to various mission interests as well as to the support of home interests. The Moundsville church is fast coming to a place with the leading churches of the denomination in West Virginia. I do not believe there is a church anywhere with a deeper spiritual life or more interesting prayer meetings.



Northeastern South Dakota

BY REV. E. A. HOBBS

THIS great new country, where once the red man and buffalo roamed at will over the prairies, later becoming the home of the cowboy, with his vast herds of range cattle, and now the home of the sturdy American farmer, affords a field for missionary activity which should at once be occupied by our denomination, and won for the Master during the early stages of its development. The people are of two distinct classes: cattlemen and homesteaders. The cattlemen, or "old-timers," are rough-and-ready, independent, wild, and fearless, but kind, considerate, and good-hearted in their way.

Separated from all church influences, saturated with infidel literature, they prided themselves that "west of the Missouri there was no Sunday and no God." Unconsciously, however, they have built up a religion of their own and woe to that man who proves himself a heretic. These men are being rapidly crowded out by the homesteaders, but a large number are adapting themselves to the new conditions. They resent the coming of the homesteader, and also of the missionary, but the very fact that they do not want Christianity only proves their greater need. The homesteaders are of every description, of every condition of society, of every religion, and of no religion. Here we may find men of the highest type, and perhaps on an adjoining claim those of the lowest. The whole tendency seems to be away from Christ. Religion is unpopular. The irreligious come from the East and fall in immediately with those of their own class. Those who have made a profession in the East but went little farther, fail to do even that when they come to this country, while many who have been active church workers seem to grow cold and indifferent in our atmosphere. Sometimes the missionary finds himself battling almost single-handed; he finds himself almost the only religious influence in the community. Oh that God would send forth more laborers into this part of His vineyard! Oh, that men who have heard the call to the ministry would say, "Here am I, Lord; send me!" Oh, that men to whom God has entrusted wealth would loosen their purse strings and enable those to come who will! Many cries reach our ears, coming from loyal hearts, "Come over and help us!" Shall we not take possession of this great country for God?

During the past summer and fall the gospel has been preached by our missionaries in many places where no religious services were ever held before. Many hearts have been cheered and the faith of many discouraged ones revived and strengthened. Many homes have been visited where we have received a warm welcome and where a missionary was the last person expected. Three new churches have resulted from our work. One is at McIntosh, a two-year-old town with over 400 people and "booming." Another is at Lemmon, two years old and with 1,300 population and all modern improvements. The third is at Lodge Pole, and a church home will soon be built.



CHAPEL CAR AND COLPORTER

TEN THOUSAND SCRIPTURES

Rev. L. W. Gowen, the veteran missionary of Idaho, who with his wife travels through that State with wagon No. 5, reports at the end of eleven and a half years of service 10,000 Scriptures sold and given away—the last of the 10,000 was sold to the man who purchased the first from him—about equal division of Testaments and Bibles. Mr. Gowen considers Bible work as an introduction to the subject of personal religion. It is quite easy to talk about Christ, the subject of the book, when the book is in the hands of the customer. There are many difficulties in this personal work, but nothing brings so rich results. There is always a warm welcome for the colporter in these out-of-the-way homes. The children come running down and open the big gate, and the family are soon at the wagon looking at the books, and giving a hearty hand-shake—leaf and life are together.

NEW WORK

While the Publication Society has recently put into New Mexico three new wagons and four new men, it is now planning to put into Wyoming four new wagons fully equipped for colportage missionary work in this great and needy field. It does this on the call of the brethren on the field, and through the generosity of a brother who has taken this kind of work upon his heart. These wagons are veritable chariots of salvation, carrying the gospel into thousands of isolated homes. They help to make permanent and advancing civilization.

ONLY AN IDIOT

"The day of small things" comes in chapel car work, as it does wherever man is found, says Rev. J. S. Thomas, of Chapel Car "Evangel." In one meeting we had no results but the conversion of a boy, who was so dull that the men about the stove-mill considered him an idiot, and made fun of my "catch." When we returned to that place in two years we found the boy doing more Christian work than any two pious people in the town. He had brought his stepfather and many others to Christ, and was going

right on talking religion daily in such way as to influence those wicked men about the stove-mill as I could not do. Our last meeting there seemed more fruitful, but as I look back I see far less in it than in that *one idiot* saved for service.

A BUSY YEAR

Colportage Wagon No. 44 is at work in Missouri. Rev. W. O. Dixon is the colporter and this is the year's statement: "This has been a busy year with me. Have worked in five counties, gone into 519 homes, sold or given away 125 copies of the Scriptures and 534 books; held ten meetings, preached 414 sermons, led 104 to the Saviour, witnessed the baptism of 70, received 97 into churches and started seven Sunday school libraries."



Starting the Immigrants Right

Michael Lodsins is a colporter of the New York Baptist City Mission Society and the American Baptist Publication Society, located at Ellis Island to meet the immigrants. He writes: "I have received several letters from a Lettish revolutionist, who came to America as a stowaway, was detained at Ellis Island for six weeks and sent back. While in the detention rooms I had a good chance to speak to him with two of his friends. I gave them each a New Testament in the Lettish language, and this man became converted and has been working for God wherever he had a chance. He wrote me from Algiers that he was working as a seaman and had about him six Lettish men to whom he often spoke of God, also seafaring men. Now he writes from Rotterdam, Holland, asking me to write to him again to help him in his Christian life and telling me of the joy my letters have brought him, and comfort also, for in the same mail he says a letter came 'telling of the sickness of my two children and the death of my dear wife, whom I hoped to see again, though the country does not permit me to enter my fatherland'; and now his hope is expressed that he might meet his wife in heaven.

"I have often had similar letters and ex-

periences written a year or more later, from men in Chicago, Buffalo, Albany, and back in Russia, who have either been converted at Ellis Island or the Russian Church at Mariners' Temple, and disappeared; and then again I have heard from them months and years later.

"One man lately sent me a letter that he had left New York and also our church to look for work and had gone as far as Buffalo and there found Polish Baptists whom he joined as he could find no Russians, and now wrote asking me to send him a Russian Bible and Testament.

"Another young man had disappeared looking for work. He has written from Albany that he has been in Chicago and Cleveland, but is now in Albany and remembers what he heard. He was converted and baptized before he left. In this way the Russians roam about."



The West Virginia Work

BY REV. A. B. WITHERS

This has been one of the best months in my work here. Not the least of the missionary's joys was the baptism of his three older children, aged seven, nine and eleven. We are praying that God may call them into special work for Him, and if it be His will, on the mission field.

At the recent session of the General Association it was unanimously voted to begin a campaign in West Virginia for the raising of \$50,000 for missions this year. This will, if successful, almost double the offerings of last year. The missionary secretaries were authorized to plan for the carrying out of this enterprise. Accordingly we have been holding missionary conferences in different sections of the state for the inspiration and education of the churches to this end. These conferences are held at some central point, usually toward the end of the week, and on Sunday the workers scatter out and touch as many individual churches as possible. One of these conferences was held at Alderson. On Friday night I drove through the country six miles and held a missionary service with the Broad Run Church in Monroe County. Stewardship and missions were earnestly presented, and the good audience that greeted the Sunday school missionary showed great interest, giving splendid attention. On Saturday night I preached at Sandstone, a recently organized church in Summers County. This little band is heroic, and has recently dedicated a small

but fine house of worship. Here we had a good audience, and at the close of the service one woman was found to have been touched by the Spirit of God, and a few of us lingered to instruct her in the way of salvation. Before we left, she had accepted Christ as her Saviour. Though this little band of Christians are poor in this world's goods, nine subscriptions were taken for Missions before leaving. On Sunday morning, in company with Pastor Hall and Deacon Withrow, I drove a few miles up into the country to another church, Laurel Creek. This is in a mountainous section. Here we found the Sunday school about to disband for the winter, according to their usual custom. After reasoning with the workers publicly and privately, we were assured that they would not kill their school this time. A very large congregation gathered for preaching services, so many that we wondered where they all came from. I preached to them on Christian stewardship, to which they listened with profoundest attention. At the close of the service eight persons gave us their names and money for Missions.

In the evening, a drive of about ten miles brought us to Green Sulphur Springs, Lick Creek church. This is a stronger church than the other two on this field. Another large audience greeted us, to whom I presented as earnestly as I knew how the gospel of missions. Seventeen subscriptions were taken at this point. When we came away on the following day, we felt that if no good had been accomplished on this trip other than the putting of these thirty-two copies of our new missionary magazine into as many homes, our labor had not been in vain.

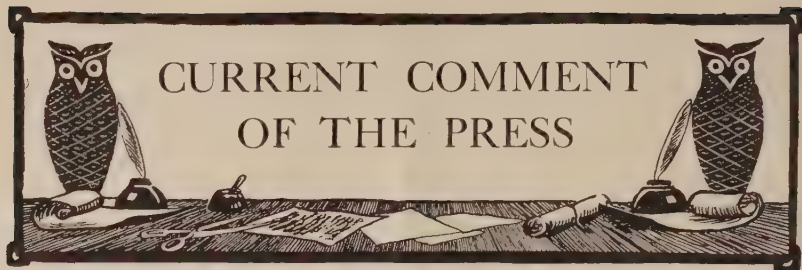


The Saratoga Convention of the

B. Y. P. U. A.

The eighteenth international convention of the Baptist Young People's Union of America will be held at Saratoga Springs, N. Y., July 7-10, 1910. The program committee promises an unusually strong program of a very practical character, which should appeal to the young people, and afford them an opportunity for self-improvement and preparation for greater service.

The railroad associations have granted very generous rates. Plan to go, and write for further information to Rev. George T. Webb, the General Secretary, 1,701 Chestnut street, Philadelphia.



Test of the Budget Plan

The Standard: This year, in a measure, will prove to be a test of the missionary budget plan. Last year it was something new; people wanted to know what it was, and how it came to be, and all about it. This year the newness has somewhat worn off. Unless, then, there shall be persistent, wise, enthusiastic and educative advocacy of the budget plan, there is even possibility of a deficit, and a deficit would be a calamity, for such a misfortune would be regarded by thoughtless people as a failure of the budget method. The plan is all right and the proof of it is to be found in the success of last year's campaign. But the best of plans are only plans, they cannot automatically be carried to successful issue. The newly married couple actually enjoys the first year or so of economy and saving. The first rent bills for the new home are a delightful novelty. But economies and taxes all too soon become familiar, and common, and quickly recurrent. There is danger, unless economizing and prompt payment of household bills shall become a habit, that debts will accumulate. Over many an otherwise happy home the shadow of discontent and discord falls unless there be the regular, prosaic, commonplace attention to family finance. Missionary finances, also, must be faced and cared for by our Baptist family with the regularity of the recurring seasons. Giving systematically, generously, adequately, cheerfully, must become a habit.



Wise Use of Wealth

Christian Endeavor World: Last year the big gifts of the nation—the gifts large enough to get into the newspapers—amounted to the unexampled sum of \$141,250,000. This is \$40,000,000 more than has been reported during any previous year.

John S. Kennedy heads the list, with his \$26,555,000 spent so wisely. Next comes \$12,852,000 from Mr. Rockefeller, and \$6,056,511 from Mr. Carnegie, with other gifts from less known benefactors. It is a cheering list, a glorious list. It means that the rich are understanding as never before the responsibility of wealth. Notwithstanding this, I wish I could see the list of the year's benefices as made up by the statisticians of heaven! It is possible that the name at the very top would be that of some poor woman who gave a dollar. Next might come that of a little boy who gave ten cents. I am not sure, of course; but I know that the order in the heavenly list would not depend at all upon the amount given, but solely upon the spirit in which the gift was made. And, of course, too, the aggregate of the little gifts, even as our clumsy statisticians reckon it, far exceeds the aggregate of the gifts made a million dollars at a time. For there is one multimillionaire who is coming forward more and more every year in all good ways; his name is The Common People.



Reaction in Persia

The new constitutional rights of the Persians have been endangered by the machinations of those who were in power during the despotic régime, says *The World To-day*. These persons succeeded in getting the ear of the young Shah and impressing him with the idea that the constitution was the cause of the nation's troubles. The reactionaries in league with the Shah's soldiers attacked innocent people and made hostile demonstrations. Explanations were demanded by parliament and the cabinet resigned. The premier and the minister of the interior were imprisoned by the Shah, who planned to expel the constitutionalist leaders and dissolve parliament. By the intervention of

the British minister at Teheran, the ministers, however, were released, the premier at once leaving for Europe as an exile. The two parties prepared for an armed conflict, and the parliament issued a manifesto to all the foreign representatives, informing them that the Shah had violated his covenant with the people and appealing for support in the maintenance of constitutional rights for Persia. Great Britain and Russia decided upon joint action to settle the differences involved. Finally, however, the Shah yielded and signed a declaration signifying his fidelity to the constitution. He accepted the conditions laid down by parliament, including the punishment of the ringleaders in the recent riots and the dissolution of the court clique.



Missions in the Magazines

"The Reinspiration of the Churches" is the subject of a leading editorial in the *Outlook* for January 29 on the Laymen's Missionary Movement. Significant words of Booker T. Washington are quoted in the *World's Work* for February in an editorial on "Learning to be Good for Something." He says: "I believe that we have gotten to the point now where both races have made up their minds that in the future we are going to live together in a higher degree of mutual helpfulness and peace and friendship than ever in the past." In the same issue James J. Hill's account of the land development in the South and West forms a good text for home mission sermons, while for the study of the problems of our cities, it is hardly necessary to call attention to Judge Lindsay's astonishing disclosures of corruption even in the judiciary in the articles now appearing in *Everybody's* under the title of "The Beast and the Jungle."

Prince Ito continues to receive his meed of praise from the men who were at some time associated with him. The best of these appreciations which have come to hand is "The Ito Legend," in the January *Nineteenth Century*. In the same journal Sir Bampfylde Fuller, first Lieutenant-Governor of Eastern Bengal and Assam, in an article on "India and Liberal Politicians," lays all the troubles occasioned by India on the shoulders of the Liberals. Sir Andrew Fraser in the

January *Contemporary Review* discusses the problem of "Higher Education in India" without the disastrous results now seeming to follow the attendance of the Indian youth upon the government universities and unfolds the plans of a model school and college away from the great centres where the restraints of religion and morality will be furnished by Hindu, Mohammedan and Christian hostels. Paul S. Reinsch contributes to the February *Atlantic Monthly* a critical article on the same theme, "Intellectual Leadership in Contemporary India," from a standpoint totally different from Sir Andrew's. The remarkable Japanese letters of Lafcadio Hearn are concluded in the February *Atlantic*.

China is represented in the magazines of the month by Professor E. D. Burton's notes of travel through China's Far West in *The World To-day* for January; by a descriptive sketch in the *Atlantic* on "The Color of Mukden," in which the author generalizes from Chinese art to Chinese character; and by a translation in the *Review of Reviews* of an article which appeared in the *Peking Yenjin*, "Medical Missionaries in China—A Japanese Appreciation." For the Near East, Albert Bigelow Paine in *Outing* for January gives an entertaining sketch of "Constantinople, the City of Illusions," and E. Alexander Powell in *Everybody's* for February under the heading "All Aboard for Bombay" discusses again the fascinating subject of what power will outmanoeuvre the rest in gaining possession of Persia, the key to India. Those interested in the future of the Congo will find reassurance in the character sketch, "Belgium's New Ruler, Albert I," in the *National Review* for January. How "our little brown brothers" in the Philippines are learning the lessons our civilization is bringing them is told in the story of "The Evolution of Ishmael" in *McClure's* for February. A phase of the revival of Buddhism in Burma of which our missionaries speak, is given in the *Imperial and Asiatic Review* for January in the article, "Some Social Movements in Burma." Valuable articles on all England's colonies are to be found in this quarterly review.





Gleanings From All Fields

The World's Christian Endeavor Convention at Agra, India

THE REPORTS from all countries show what an important event the World Convention of Christian Endeavor in India was held to be. The missionaries and societies in non-Christian lands had anticipated it with great eagerness. To give an idea of the effect in India, we quote from the report of an English missionary, Rev. A. L. Banks, of Siwan, in *Regions Beyond*.

"We thank all who by their generosity made it possible for us, a party of eight Hindustani brethren and myself, to make the journey from Siwan to the historic city of Agra. The convention commenced with a public welcome to Dr. Clark and the American delegates. Both sides of the roads were lined with expectant crowds, conspicuous amongst whom were the Village Endeavorers, who had come by road, some as far as 102 miles, marching together, holding meetings from village to village, and camping at night in some mango grove. They were about a thousand strong, and had their own camp just behind the C. E. camp. An elephant and a camel were among their possessions. (The expenses of these marching young people were paid by American Endeavorers, who took an offering for the purpose at the St. Paul Convention last July; thirty cents was said to defray the traveling expense of a delegate of this class.—Ed.) Dr. Clark went straight to the Auditorium, where he was garlanded with flowers in true Eastern style. President Anderson, of Calcutta, in his welcome called attention to the motto of the convention—'Christ for India, India for Christ.' The English Commissioner of Agra also gave welcome, and did much to make the arrangements so successful. Most of the meetings were held simultaneously in both auditoriums, the speakers going from one to the other. In the Hindustani auditorium the addresses were interpreted.

"The report on the progress of C. E. in India showed how much advance had recently been made, there being now 1,339 societies and 40,290 members in the Indian Empire and Burma. Mr. William Shaw, of Boston, thrilled everyone by his wonderful appeals for financial help for the support of twenty district secretaries and one general secretary for India. Altogether nearly Rs. 10,000 (\$3,125) were promised. In the second meeting Baharan, one of our orphan lads, was sitting next to me. I had given him a rupee (about 32 cents, in India fully equivalent to our dollar) so that he might buy some little memento to take back from Agra. He gradually got more excited, and at last handed me his rupee, saying, 'I want to give that.' As, however, it was literally his all, I gave him back eight annas (16 cents), thinking that 50 per cent. was a large enough percentage for him to give. Between us we made up Rs. 5 (\$1.60) from the Siwan delegation. I may add that Baharan spent most of his remaining eight annas in buying little presents, sugar-cane, etc., for the younger orphans left at Siwan. He has a kind heart, and I think that his faith has been strengthened by all he has seen and heard. We hope that he will become a useful and valiant soldier of the Cross.

"At the mid-day session we had the National Roll Call, when twenty-one different Indian languages responded; we heard the speech of the South of Burma, and even Thibet. It was a stirring time, and proved the truth of the well-known motto, 'All one in Christ Jesus.' After the roll-call we had two good addresses from Indian brethren. The Rev. Joel Waiz Lal, M.O.L., of Delhi, dealt with the 'Call of the Country to the Endeavorer.' He showed the present condition of this land, and how it could only be met by the gospel of Christ. This being a bi-lingual session, he repeated his address in Hindustani, and it came with even greater

force as he appealed to his own countrymen and brethren to rise up and save India."

Other reports indicate that the convention was one of the most remarkable Christian gatherings yet held. Agra, a city of 200,000 people, is in the very heart of India. The 100 American delegates traveled in the aggregate more than two million miles to get there and back. Think further that 168 mission stations were represented by 400 missionaries from all the Protestant denominations, and by more than 3,000 native converts. From beautiful Burma came 100 delegates, each traveling some 3,000 miles to reach the convention and get home again, while ten boys from the Baptist mission of Assam made a still longer journey. Among this latter group seven different languages were spoken. At the convention no fewer than 29 languages were in use.

The British government generously furnished, free of charge, the vice-regal camp where many of the delegates were sheltered in more than 300 tents, several of them very large ones, the whole forming an immense white city within view of the renowned Taj Mahal, the most beautiful building in the world.

The Endeavorers overflowed from the huge compound into the city itself. A common sight during these days was missionaries perched on the backs of elephants that saluted with their trunks and trumpeted their salaams, or brown-skinned Endeavorers sitting on the backs of supercilious camels waving Christian Endeavor banners in the scented air. The streets were gay with far more colors than those of Joseph's coat; high-caste, wealthy Gujarati women were there, in garments edged with gold, with costly bracelets, armlets, and jewelled earrings, and with pearls on their brows, while not less picturesque, low-caste Endeavorers with the light of freedom in their eyes swelled the company of India's redeemed.

To "strike camp" took several days, as 12,000 pieces of furniture had to be carried out, one by one, on the heads of coolies. The government furnished the encampment free of charge, and the expense of moving it from Calcutta was also met out of the government funds. All honor to the officials who are doing so much for India's highest welfare. The convention was a mighty object-lesson. One thing is certain—the Christian Endeavorers of India will not be found among the enemies of their country.

The Laymen's Missionary Movement Campaign

At the St. Louis supper in the Armory 1,628 men sat at the tables. This record was surpassed only in New York, where the number was 1,800.

The decorations were significant and suggestive: Under the streamers and around the four walls were draped the flags of the non-Christian nations. These flags were arranged by geographical divisions. Placed at regular intervals and telling the country to which the flags belonged were great signs bearing the names of the different mission fields, as China, Japan, Siam, the Philippines, until the entire heathen world was covered. As the great crowd joined in singing "In the Cross of Christ I Glory," a huge banner bearing a blood-red cross was unfurled. Upon the upright was the word "Missions." Upon the beams were written "Duty" and "Privilege."

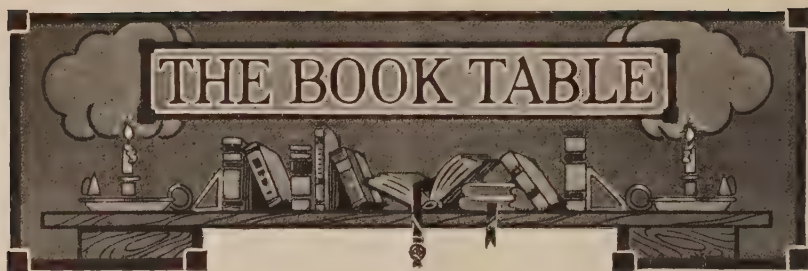
At Columbia, S. C., an increase of offerings from the \$5,365 of last year to at least \$12,000 was voted; and before the convention was over the churches reported \$12,300 pledged, and said the total would reach \$15,000.

The laymen of Louisville, Kentucky, decided to increase their offerings for foreign missions from \$34,075.44 to at least \$66,000 during the coming twelve months. They announced that they would not be content with giving \$66,000, but would continue year by year to increase the amount until the needs of the non-Christian world were met. Six hundred men were at the supper. References to missions as the greatest agency looking toward Christianity were loudly applauded.

The convention at Montgomery, Alabama, had 600 delegates, and the churches pledged \$12,000 for foreign missions this year as against \$6,325 last year. The missionary committees were all ready for the follow-up work.

The Jacksonville, Florida, convention voted to work for \$10,000 this year, last year's record being \$3,506.66. There were 400 delegates.

One man in St. Louis enrolled his name for \$1,000 a year who said he had never before given a thousand cents to foreign missions. That is the class of laymen we are after—the non-givers.



Books to Read

One of the great missionary books is announced by the Fleming H. Revell Co. as soon to appear—Dr. Jessup's Autobiography, covering his "Fifty-Three Years in Syria." It will make two volumes, over 900 pages large octavo, and will contain such a historic study of Syria, old and new, as no other man could produce to say nothing of its personal reminiscences. Dr. Jessup, one of the foremost missionaries of the Presbyterian Church, is an authority in Eastern questions, was offered the post of Minister to Persia by President Arthur but declined it, belongs in the rare class of missionary statesmen, and was a pioneer in Syria, antedating the entrance of railroads or reforms, steam or the Suez Canal. The volumes will be awaited with keen interest.

Athanasia is the title given to a poem written by Mrs. L. C. Barnes which expresses beautifully a personal experience designed to give hope and help to others. The poem has been published in an attractive little booklet, which may be obtained of Miss Alice T. Greenwood, 13 Hammond street, Worcester, Mass., for fifty cents. It is admirably suited for the Easter season.

The Social Gospel, by Professor Shailer Mathews, is one of the best little books to put into the hands of the young men and women in our churches that has appeared in a long time. The author has packed into it the substance of his larger book on "The Social Teachings of Jesus," adapting it to the purposes of study. These teachings and their application to the life of to-day must be studied not only by the young people but by all church members if the church is to gain or retain leadership. This volume is as bright and pithy as it is deep in insight and true in its applications. This is the kind of literature we should encourage the Publication Society to print by buying it. A

copy in every Baptist home, thoughtfully read, would mean spiritual tonic. (Am. Baptist Publication Society. 50 cents.)

Snapshots from Sunny Africa, by Helen E. Springer, is a volume well described by its title. It is a lively, descriptive narrative by a woman who was an effective missionary because of the traits apparent in the writing of her book. She tells what people wish to know about Rhodesia and its life, and also what sort of experiences a missionary has to meet. No one will question the interest and brightness of the book; it could be wished that the taste were a little more refined in spots, but there are spots on the sun. Women's missionary circles can find much of interest in readings from Mrs. Springer's record of things as they are. (The Revell Co. \$1.)

The Missionary Union has issued an attractive leaflet containing Popular Programs on *Sunrise in the Sunrise Kingdom*. This is in the line of the Forward Movement plan of mission study, combining a mission study class, a reading circle, and a series of popular programs. The programs were prepared by Miss Lucy Shannon, of Newton Center, Mass., and are excellent.



"With Its Pockets Full"

One who has long been a reader of the *Home Mission Monthly* sends this word of greeting with her subscription: "I have been a subscriber to *Home Mission Monthly* for a number of years, and it seems hard to part with the name. But I am glad it is going to broaden out and bring us news from all the world. So we will welcome *Missions* not as a new friend, but as an old tried and reliable friend whom we have learned to love, and who will have its pockets filled with all kinds of good things."

From a Missionary

FROM Rev. H. H. Clouse, a missionary of the Home Mission Society among the Indians at Mountain View, Oklahoma, came the following poetical appreciation, written upon the receipt of MISSIONS for January:

"MISSIONS, how pure, beautiful, and picturesque her adornment! How bright the sparkle of her eyes, indicative of great intelligence! How clear, sweet, and true her voice! Intelligent angel, wing thy

way into the homes and hearts of the rich, into the homes and hearts of those in moderate circumstances, into the homes and hearts of the poor. Enlarge thou their mental vision, touch thou their love, and unloosen thou their purse-strings, that the causes our dear Lord loves may suffer no lack.

"From the deep place in my heart comes the spirit of a true pride and thankfulness to God that He has raised up men in our denomination who can produce such a periodical."

Financial Statements of the Societies

American Baptist Missionary Union

Financial Statement for ten months ending January 31, 1910

Gross budget, not including Woman's Societies.....	\$828,500.00
Amount expected from legacies, inclusive of funds and other sources.....	312,500.00
Net budget of the Missionary Union, as approved by the Northern Bap. Convention.....	\$516,000.00
Two per cent. addition for contingencies.....	10,320.00
Expense fund, Northern Baptist Convention.....	4,950.00
Total budget apportioned to churches, Sunday Schools, Y'g People's Soc's and individuals.....	\$531,270.00
Receipts toward net budget from these sources.....	150,262.04
Balance needed for budget from these sources before March 31.....	\$381,007.96

Summary of Receipts

	1910	1909
Contributions for the budget for ten months.....	\$150,262.04	\$160,827.33
Other receipts not applying on the budget:		
Legacies.....	58,169.39	68,623.41
Income from Investments.....	38,486.59	37,097.64
Annuity Bonds, matured.....	27,344.63	10,620.05
Total receipts to January 31.....	\$274,262.65	\$277,168.43
Total balance needed to prevent debt.....	554,237.35	

The American Baptist Home Mission Society

Receipts for ten months, ending January 31st, 1910

For General Purposes	1909-10	1908-9
Contributions.....	\$106,219.23	\$114,417.23
	\$106,219.23	\$114,417.23
From Other Sources		
Legacies.....	\$59,065.84	\$32,437.25
Annuity Funds Released.....	21,986.10	24,300.00
Income Invested Funds.....	45,977.91	41,992.47
Miscellaneous.....	5,614.28	9,420.02
Total from Other Sources.....	132,644.11	108,149.74
Total Contributions and Other Sources.....	\$238,863.34	\$222,566.97

	Expectations from Contributions	Expectations from Other Sources	Total Budget
Budget for 1909-10.....	\$339,760.53	\$314,799.00	\$654,549.53
Receipts to January 31, 1910.....	106,219.23	132,644.11	238,863.34
Amount needed.....	\$233,541.30	\$182,154.89	\$415,696.19

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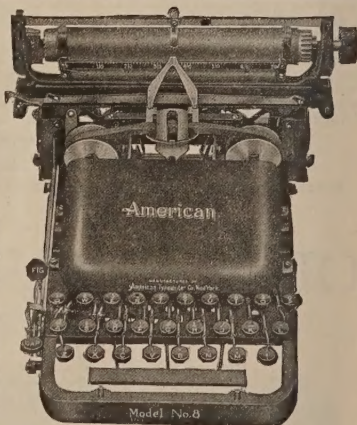
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